

What can I do for Israel?

You must have asked yourself this question many times. You are deeply concerned about the future of Israel and want to help. Now you can.

OPEN A FOREIGN CURRENCY ACCOUNT WITH BANK LEUMI

Many people throughout the world who identify with Israel have opened foreign currency accounts with Bank Leumi, thus strengthening Israel financially and economically and at the same time reaping the benefits of competitive interest rates and exemption from Israeli income and inheritance taxes. Both deposit and interest are freely transferable abroad on maturity, in foreign currency.

BANK LEUMI - A HISTORY

Bank Leumi is the first and foremost banking group in Israel. Established in 1902 by Dr. Theodor Herzl as the financial instrument of the Zionist movement, it has been in the forefront of every worthwhile achievement in the fields of industry, commerce, agriculture, community planning, education and the arts in Israel for 75 years. Its name: Bank Leumi aptly describes its important role in shaping Israel's destiny.

YOUR MONEY IS IN SAFE HANDS

Bank Leumi has 353 branches in Israel and abroad with group assets of nearly 9.3 billion dollars.

Its vast network of offices and correspondent banks span over Europe, Australia and the Americas, with multi-lingual international banking services, time-tested financial knowhow and updated monetary information.

OPENING AN ACCOUNT

You can open an account in the currency of your choice or a multicurrency account, thus taking advantage of our international facilities in currency transactions, foreign stocks and bonds and gold.

Just fill this coupon and mail it or call our Foreign Resident and Tourist Center, 33 Lilienblum St., Tel Aviv, (Tel. 03-51931). We are ready to help you help Israel.

Bank leumi  **בנק לאומי**
LE-ISRAEL B.M. **לישראל בנים**

Other International subsidiaries and representatives in:
New York, Chicago, Beverly Hills, Los Angeles, London, Paris, Zurich, Geneva, Nassau/Bahamas, Gr. Cayman Island, Miami, Toronto, Frankfurt/Main, Milan, Brussels, Antwerp, Buenos Aires, Caracas, Sao Paulo, Hong Kong, Johannesburg.

TOURIST CENTER
33 Lilienblum St., Tel Aviv

Please send me information on Supporting Israel through Bank Leumi.

Name _____ Address _____

THE JERUSALEM
POST
MAGAZINE

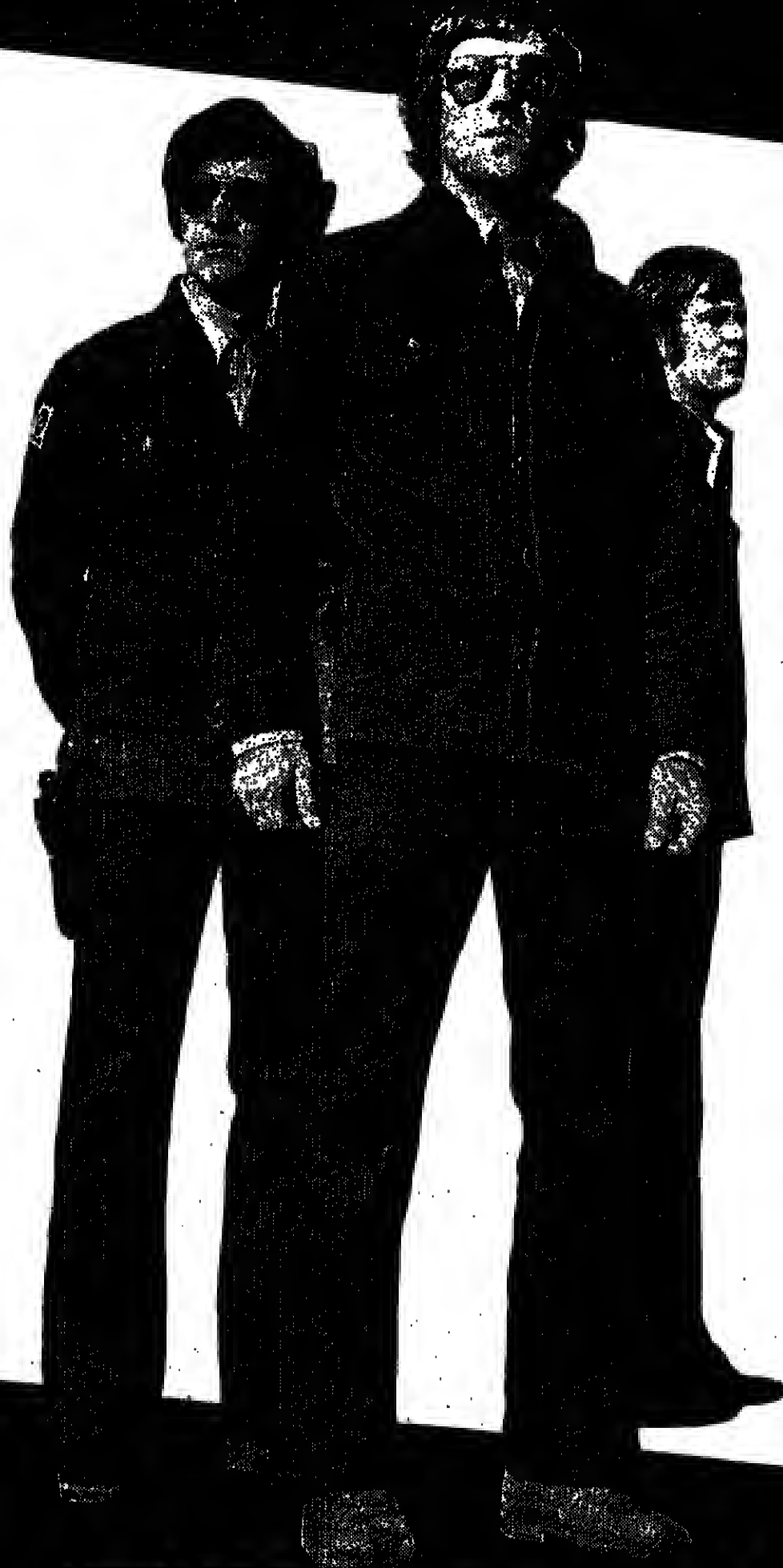
Friday, May 13, 1977

Facing the Polls



مكثا من الاصل

The most advanced system in the world for safeguarding homes and business premises now available in Israel.



Not Just Another Lock

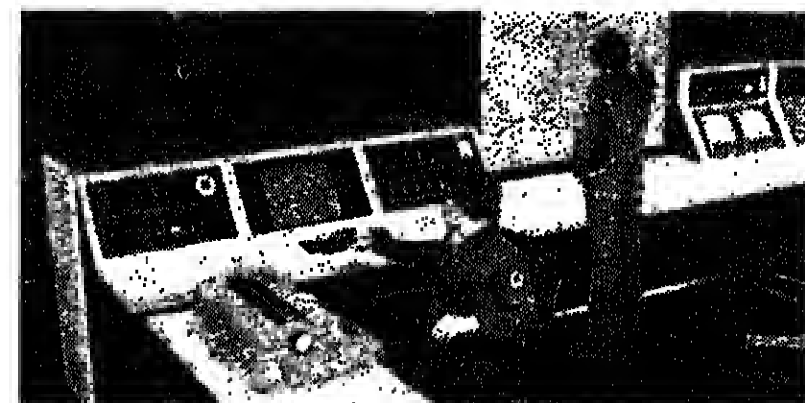
MILKUD is not just another lock. . . .

MILKUD is not just another alarm system. . . .

MILKUD is a new and revolutionary concept which gives you maximum protection for your home and property.

Alarms Are Not Effective

Even if you have installed a burglar alarm system, is it really fool-proof? Will it outwit an experienced housebreaker when he tries to neutralize it? And, if it does sound-off, will anyone hear it or do anything about it? How do you yourself react when you hear the neighbor's alarm bell ringing?



MILKUD - The Answer to the Plague of Burglaries

The MILKUD system protects your home by means of a Control Center which operates 24 hours a day. In the event of an attempted break-in an alarm signal is received at the Center and the area mobile MILKUD patrol squad is immediately dispatched to the scene of the break-in. The Center itself continues to "listen-in" to everything that is happening on the spot from the moment the alarm is given. At the same time the MILKUD system goes to work on the intruder using various different devices, beginning with an alarm and including, among others, hidden-camera photos.



If you want to keep your home and family
safe and sound...

contact MILKUD today
Tel. 296878 (8 lines), Tel-Aviv
Our representative will call on you
at your convenience.

MILKUD

ACTIVE PROTECTION SYSTEM

Tel Aviv, "CLAL BUILDING", 5 Druyanov st., tel. 296878 (8 lines)



In this issue



Cover by Alex Berlyne

Party leaders Shimon Peres, Menachem Begin and Yigael Yadin are interviewed by Yosef Oseel. 4

Mursha Pomarnais probes the social policies of three of the leading parties. 6

Yosef Oseel analyzes the voting patterns in the country's eight Knesset elections. 8

Meyer Weisgal describes some of the high points of his life to Philip Gilon. Alex Berlyne and Itzha Dudman cast an ideological look at electioneering on the air. 10

Ephraim Kishon takes a swipe at political horse-trading. Moshe Kohn's View from Nab. 11

Meir Rosman introduces the Schimmel collection of ancient art. 12

The Book Section. Jennie Turnbulin provides a parade of paperbackers; Daniel Gavron looks at science fiction; Shimon Carlebach reads some books on film. Other reviewers include Lloyd P. Gartner, Geoffrey Wigdors, Lynn Shuron and Aviva Even-Paz. 14

Martha Melnick markets for odds and ends. Haim Shapiro cooks an elegant sole. 15

This Weekend Dry Bones. 19

ALYAH & ABSORPTION INFORMATION COLUMN קליטה

Successful absorption is a key to increased aliyah. The Ministry of Immigrant Absorption and the Jewish Agency are presenting this column as part of a series of articles designed to provide olim with information in various fields: practical advice, reports on changes in regulations, employment and housing opportunities, and stories of olim now absorbed. It is obvious that the column will not be aimed at the same reader each time.

The column is written by a staff of freelance writers, most of them olim. The views they hold are their own.

We are hoping that enough interest in this effort will be generated to encourage reader response, which will allow us to tailor the content to demand. It is not our intention to receive and reply to specific complaints of olim, but we will select problems encountered as subjects for future articles.

Changes in Mortgages given to Olim

Following the series of articles which appeared in this column on housing alternatives in Israel, changes in the amounts of mortgage loans granted by the Ministry of Immigrant Absorption were announced. These went into effect on April 1, 1977.

EXAMPLES OF LOANS GRANTED

An immigrant family consisting of 2-3 persons is entitled to a mortgage of IL110,000 if the family purchases an apartment in the center of the country which does not cost more than IL250,000. If the apartment is located in Jerusalem or a development region, this same family is entitled to receive a mortgage of IL120,000 as long as the price of the apartment does not exceed IL325,000.

A family of olim consisting of 4 or 5 individuals may receive a mortgage of IL110,000 towards the purchase of an apartment in the center of the country, if its price is IL270,000 or less. This amount rises to IL120,000 for the acquisition of an apartment in Jerusalem or a development region as long as the price is less than IL370,000. Larger families receive larger mortgages and are granted easier repayment terms.

Olim married to veteran settlers and couples who are children of olim are entitled to receive mortgage loans of IL70,000 if the price of their apartment does not exceed IL225,000 in the center of

the country or IL280,000 if it is located in Jerusalem or a development region.

A single immigrant is eligible for a mortgage of IL50,000 if the price of his apartment is IL215,000 or less in the center of the country or IL270,000 or less in Jerusalem or a development region.

The Ministry of Absorption has just completed arrangements with several mortgage banks whereby olim may now receive an additional mortgage of up to IL30,000 — IL40,000 (depending upon location of the apartment and other criteria). This additional mortgage is given at a considerably higher interest rate and for a shorter period of time than that of the standard olim mortgage. Persons in need of this additional mortgage can receive more detailed information from the Ministry of Absorption case worker.

Important: Persons who plan to utilize this additional mortgage should be aware that the monthly payments are extremely high.

The amount of mortgage loan granted is based on the following: The less expensive the apartment, the larger the mortgage.

CASE WORKERS ADVISE ON MORTGAGES
To receive information about mortgages, you should first apply to the case worker at the Ministry of Absorption office nearest you. Detailed information is also available in an information bulletin

called "All About Housing," available from the Dept. of Information for Olim, P.O. Box 616, Jerusalem.

Olim may receive mortgages from the Ministry when they purchase new apartments — either completed or still under construction — second-hand apartments, or those available for key money. (If you missed the series published here detailing the various housing alternatives, reprints are available from P.O. Box 616, Jerusalem.)

DON'T RUSH TO SIGN A CONTRACT

A very important point to remember is that you must not sign a contract for the acquisition of an apartment until you are sure that you will receive your mortgage loan. You may, of course, sign a memorandum (pichon d'varim) with the owner or builder of the flat you want, adding a clause to the effect that the transaction will be finalized only after you — the olah — receive your

Ministry of Immigrant Absorption mortgage.

Bring this memorandum with you to your case worker when applying for your loan. Once you get the green light from the case worker, as well as from the bank to which you will be referred, then you may go ahead and sign the contract.

Remember also, when working out a time-table for payment, that the mortgage loan is almost without exception the last amount due. In other words, you must first pay all the money owed for the purchase of your flat, excluding the amount granted you as a mortgage loan.

CONSULT A LAWYER

Buying an apartment on the private market in Israel — as well as all over the world — a complicated procedure. You should get in touch with a lawyer (your own — not the owner's or builder's lawyer) when drawing up the final contract. (D.L.)

Once you have an Apartment

The following questions frequently arise with regard to housing, cooperative management of apartment blocks, and legal recourse in cases of disputes.

QUESTION: Must an apartment owner residing on the first floor participate in expenses incurred in operating and maintaining an elevator he does not use?

ANSWER: The law requires all apartment owners to participate in the expenses incurred for operating and maintaining all common property.

QUESTION: If the majority of owners in a building decide to erect a central television antenna, must every owner contribute to the cost involved?

ANSWER: No. However, if an individual owner should decide later to use the central antenna, the other residents may demand that he pay his share of the expenses incurred. If an individual owner wishes to erect a separate antenna on the roof, he must first get permission from all the other owners.

QUESTION: A commonly-owned piece of equipment (such as an elevator or furnace) breaks down. At a general meeting, the majority of apartment owners are against spending money to repair it, since they do not particularly need the benefits of its operation. However, some owners do depend on this equipment. What can they do?

ANSWER: The general assembly cannot legally deprive apartment owners of a service to which they were entitled from the moment they purchased their flats, without the consent of all concerned. Those owners wishing to retain a given service or piece of equipment, are entitled to demand that the *vaad habeyit* arrange for the repair in question, and that it charge all the residents with their share of the expenses.

QUESTION: Does an apartment owner have the right to make all repairs or alterations to his own flat, notwithstanding the wishes of other owners in the cooperative?

ANSWER: All changes and repairs within one's own flat may be done, as long as common property is not affected. However, adding a roof onto a balcony, or enclosing it, building a staircase from the second floor leading into the garden, adding or enlarging a window or door in the outside wall — all effect common property and may not be done without the prior consent in writing of all the other owners.

In cases where just one other apartment may be affected, the consent of that owner is required.

QUESTION: Can a portion of the commonly-held property — such as a part of the roof or garden — be annexed by an individual apartment?

ANSWER: Yes. This may be done by amending the building's constitution with the agreement of all the other owners. However, portions of the common property that must be used by all tenants, such as stairways, elevators or shelters, may not be annexed.

QUESTION: Can a large, cooperatively-owned apartment building be administered by separate *vaada' beyit* (house committees) for each entrance area or section?

ANSWER: Apartment owners in a multiple-section cooperatively-owned building may annex the entrance, stairway, and rest of equipment used solely by their section, entrance-way or building — and not intended for use by any other section — upon obtaining the consent of two-thirds of the apartment owners of all the commonly-held property, which is necessary to change the constitution of the building. When the constitution is thus altered, each section will be able to choose its own house committee to run its affairs. However, participation in the expenses of the individual section does not exempt owners from sharing in those expenses involving the entire multi-section building, such as maintaining paths or gardens surrounding the whole building, or replacing any equipment used by all the apartments, etc.

QUESTION: What happens if one of the building's occupants refuses to pay his maintenance dues?

ANSWER: There are various legal steps that the *vaad habeyit* can take against such an individual. Detailed information on this and other questions can be obtained from the "Agudah L'arbit Hadur" which maintains an advisory service for property owners of cooperatively owned buildings. Their offices are located at the following addresses:

Main office: Mired Heshikun, Hakiry, 13 Rahov Gimel, Tel Aviv
Jerusalem: 7 Rahov Hahavatzela
Haifa: 41 Oaroch Ha'stamut
Southern office: Baeraba Commercial Center

Northern office: P.O. Box 684, 301/6 Rahov Haharmon, Upper Nazareth (M.G.)

NEW PUBLICATION
KIBBUTZ ULPAN
1977

Available free of charge
from the Department of
Information for Olim
P.O. Box 616 Jerusalem

Communicated by the Ministry of Immigrant Absorption

FRIDAY, MAY 13, 1977

THE JERUSALEM POST MAGAZINE

PAGE THREE

הכרזת האכל

ALL EYES ON THE LEADERSHIP

APHORISMS roll off Peres' tongue. To every bumbling question by his interviewers comes a measured, baritone reply, to the point, couched in vivid imagery and maxims culled from French, English, American and Arabic. There is no doubt about it: Shimon Peres is good with words — and knows it. His detractors say he is too good to be true. But that may not be fair.

Yet what is certainly clear is that if Shimon Peres becomes Israel's sixth Prime Minister after next week's elections, Israel will have an articulate Prime Minister for a change, one who is sensitive to the power of words. And of ideas.

Peres is an inveterate nomenclator — of books, I asked him whether he really reads the books whose names he mentions and from which he obviously takes many of his ideas. He was clearly hurt by the question.

"Why should people question the fact that I read? I had a good

teacher: Berl Katznelson taught me to love books and I've made a point of putting aside time for reading ever since, no matter how busy I am. In the last few weeks I've been working 20 hours a day and I still manage to read. I generally read *The Times Literary Supplement* and the *New York Times Book Review* and that's where I get an idea of what to read. And of course I read the many things that come out in Hebrew."

Peres is no intellectual and makes no claim to be one. His lack of formal higher education was a sore point with him at one time, but he seems to have mastered that problem. He is an impressive example of a self-educated man among Israel's second generation, a phenomenon that was quite common among the generation of founding fathers. He is at ease among scientists and intellectuals and has a penchant for seeking out and putting to use the ideas that they generate.

ISRAEL'S ACTING Prime Minister — the Central Elections Committee's strictures against the use of that title on radio and television notwithstanding — quite clearly feels himself Prime Minister in fact. He has been preparing for the job for the past 26 years, ever since Ben-Gurion named him director-general of the Ministry of Defence at the age of 29. His most impressive achievement during that long period of political apprenticeship has been the building of Israel's defence industrial complex. But he has had his ups and downs when venturing into other fields.

The most traumatic would seem to be the three years he spent in the political desert as organizational head of Rafi when it was in the opposition after splitting away from Mapai in 1966.

In his fifties, he no longer exudes the odour of the young politician on the make, and in a hurry, which turned the elders of Mapai, headed by Golda Meir, against

him. He is more tolerant of his opponents and his best performances were his gentlemanly, rueful handling of his two defeats at the hands of Yitzhak Rabin in the race for premiership.

His outstanding characteristic is persistence, and it is this which won him his party's top prize at last. However, the Labour Party, which reluctantly accorded him this prize, is far from united behind him. Peres is the first to realize that fact and in the month that has passed he has taken great pains to trim his sails to placate the forces within the improbable Alignment which unite Moshe Dayan and Ya'acov Hazan of Mapam. In a number of interviews he has tried to scotch talk of a possible Alignment-Likud coalition after the elections.

PERES is on record as having advocated a government of national unity with the Likud in the past. He now stresses that Labour's decision to opt for a policy which

bases peace talks with the Arabs on a readiness for territorial concessions makes such a coalition highly improbable for the same reasons that led the Likud to leave the government of national unity in 1970.

The flavour of Peres' interpretation of the Labour Party decision in favour of territorial concessions came out in an interview in *Ma'ariv* last weekend. In reply to a question on his declared preference for a "functional compromise" on the West Bank as opposed to a territorial compromise, he said:

"...perhaps in the depths of my heart, I continue to have such a preference. But the formulation of a territorial compromise gives Israel a not insignificant tactical advantage. The real opponents of peace in return for a territorial compromise are the Arabs. In the context of our international relations it is preferable that the Arabs be the naysayers rather than ourselves."



IN HIS INTERVIEW with *The Jerusalem Post* this week, however, Peres, chose to stress the importance of domestic questions.

"It is essential that we return to dealing with our internal problems. It seems to me that we have devoted too much attention to foreign affairs...yes, even to defence, at the expense of the domestic problems that affect our internal strength as a society."

Peres does not give the impression that he really knows how to fight inflation without causing unemployment or heading up the economy in a programme of renewed economic growth, which he espouses. But then, who does know how to pull off that trick?

He is much more inspiring — and persuasive — when he speaks of returning to the earlier period of Zionist upbuilding of the country with a present-day application. Again the imagery

(geometric this time). The first stage of the upbuilding of the country, he says, concentrated on the triangle from the Hula Valley to Roeh Hanikra and to Ahdod. Today, we must repeat this feat in a second triangle running from Jerusalem to Kadesh Barnea on the Sinai-Negev border to the Rafiah-EI Arish slot.

In his two weeks' tenure as acting Prime Minister, he has pushed through decisions to study the piping of purified sewage water from the Greater Tel Aviv area to the Rafiah region; a similar pilot project for the "Southern Plan," coiling for a string of over 100 settlements from east of Rafiah to the central Negev highlands; and the transfer of Ministry of Defence units to Jerusalem.

Jerusalem, he believes, should serve as a symbol and challenge uniting Israel's American Jewry (which should invest in its growth), and Soviet Jewry (which should strive to make aliyah and settle in and around the capital).

LISTENING to Peres talk and unfold his visions is exhilarating. Then the matter of matching words with actions intrudes and some doubts well up. But on the other hand there is his record of turning words into the reality of Israel's defence industries. So they are not just words after all.

In a way different from that intended by the Alignment's propaganda, Peres is of a kind with Jimmy Carter, who after his first 100 days is still primarily a talker, symbol manipulator and mood creator. And Peres pulls it off much more elegantly than the still choppy and somewhat wooden Carter.

NEXT WEEK'S elections will determine whether Shimon Peres will be given the opportunity to prove that at the pinnacle of power he can turn impressive words into impressive actions by getting a nation stuck in a rut of recriminations and self-pity on the move again. □

LIKUD LEADER Menahem Begin is psychologically prepared for a call from President Katsir after the elections to try his hand at forming the Likud's first government.

Parliamentary legalist that he is, Mr. Begin is finely aware of the puntillio that governs the period between the elections and the formation of a new government. Under Knesset Law, he explains, the President may begin consultations with the various lists immediately following official publication of the election results and before the convening of the Knesset. This means that consultations with the President may actually begin two weeks after the elections.

The law does not explicitly require the President to charge the leader of the largest faction with the task of forming a government, but this has been the practice over 26 years. "One of the great principles in law," the jurist in Mr.

Begin intones, "is that long-established practice is virtually as binding as the explicit law."

Mr. Begin emphasizes this point in recalling that in consultations with the President of the State following past elections, his party had always recommended that the leader of the largest party — Mapai, Labour or the Alignment — be charged with the task of attempting to form a government. "In the first stage,"

"The first stage" refers to the first period of 42 days given to the man selected by the President for the task. Mr. Begin expects that if the Likud emerges from next Tuesday's elections as the largest party, the Alignment's delegation to the President would be courteous enough to reciprocate and recommend that he, Mr. Begin, be asked to form the government. If the Alignment comes out first, the Likud would act as it always had in the past, he promises.

"Of course, we haven't won yet," Mr. Begin admits, but he feels confident that if and when the call comes, the coalition-forming stage should proceed with relative despatch. However, the Likud leader cautions that the final election results may not be known for some days due to the delay in the counting of the Army vote. "These votes may make a crucial difference. In 1973, the Likud received 42 per cent of the Army vote, compared with 38 per cent for the Alignment."

As to the Likud's coalition strategy, Mr. Begin notes that there are two schools of thought. One school feels that if the Likud is asked to form a government, it is essential to relegate the Alignment to the opposition as a matter of political hygiene. The other believes that in the present state of affairs, first priority should be given to the establishment of a broadly-based government of national unity. It should be clear,

Mr. Begin stresses, that this does not mean a Likud-Alignment coalition, but a broadly based coalition of all the Zionist and loyal parties in the State.

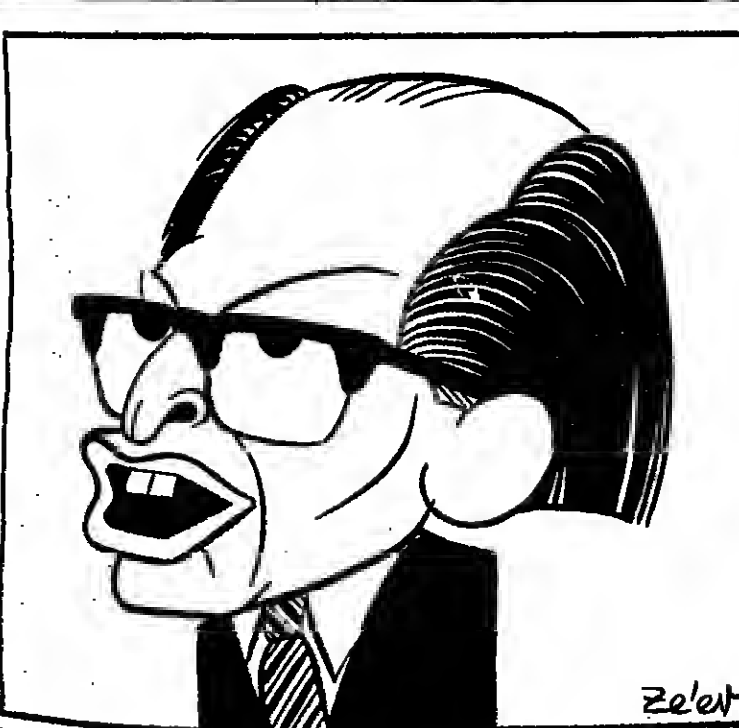
Mr. Begin has not taken a stand between these two positions yet, but he stresses that if he is called to form a government, he does not see any insuperable difficulties in working out a coalition agreement. He would first approach the religious parties for this purpose.

AS TO POLICY, Mr. Begin rejects suggestions that he and his party should tone down their long-established opposition to any territorial concessions in Judea and Samaria. A policy based on such concessions is a virtual invitation to renewed war, and a war which would be suicidal for Israel, he believes. All of Israel's cities, with the exception of Haifa, and all airfields would be subject to direct fire from a PLO-occupied West Bank Palestinian state

which would be subservient to the Soviets.

"There are those among our opponents who know this," Mr. Begin says, "but put forward the tactical argument. Both Peres and Allon are now saying that Israeli initiatives for territorial concessions on the West Bank provide Israel with a tactical advantage in the court of world public opinion; that the Arabs rather than Israel should be backed into the trap of saying 'no' to peace in return for territorial concessions."

The sorry fact is, he argues, that it is we who have fallen into this trap. Avowed readiness for territorial concessions simply invites pressures for further withdrawals. On the other hand when Sadat in Washington and Assad in Geneva repeat their "one inch of Arab lands" formula, they are warmly applauded by President Carter and the State Department. In an echo, Mr.



Begin heatedly denies the canard that he had used the term "not one inch" to describe his own policy.

THE LIKUD leader admits that Israel faces the difficult job of persuading the American public and political community of the justice of its opposition to territorial concessions. He charges, however, that the present government and its diplomats abroad never sought to impress this position on American political leaders. They always spoke of Israel's readiness for withdrawal and thus invited unnecessary pressures for even further withdrawals of a suicidal nature.

Mr. Begin says that Mr. Peres agreed in full with his position in the past, but for opportunistic reasons he now spoke of readiness for concessions in order to placate Mapam and the doves in his own party.

Referring to an interview in

which Peres was quoted as saying that in the secret depths of his heart he perhaps still favoured a functional, as opposed to a territorial, compromise on the West Bank, Mr. Begin said drily that "in politics as in love one does not keep one's true feelings in the depths of one's heart."

MR. BEGIN is especially incensed by the "viciousness" of the Alignment's scare attacks against the Likud. There is no greater calumny than charging the Likud with constituting a threat to democracy, he says. He is especially irate at the no-holds-barred attacks on television. If Mr. Peres claims that he has not seen his own party's TV propaganda, then it is his duty to see these scurrilous film shorts and do something about keeping his propaganda aides within reasonable bounds, he charges. "He should have the guts to come out and object to some of his own

party's excesses, as I did in regard to two Likud ads."

Mr. Begin was interviewed in the lobby of the King David Hotel in Jerusalem where he stays on Knesset days. The interview was interrupted by numerous well-wishers who came to wish the Likud leader a speedy recovery from his recent heart attack.

"I was pretty sick," Mr. Begin admits, "with a serious heart attack complicated by pneumonia. But I'm fully recovered now and feel wonderful."

TRACES OF THE ravages of his illness can still be seen on his face, but if one is to judge from the old Begin voice, he has bounced back. The interview began with the Likud leader warming up in a minor key, but once he got into the meat of the issues he knows so well and feels so strongly about there was little question that it was the old Begin. □

YIGAL YADIN'S main problem, and that of the Democratic Movement for Change which he established in a frontized five months, was and remains "credibility." Why should a public yearning for change but sceptical of the quadrennial prophets of change believe in — and vote for — the DMC on the basis of its promises that it really means to fight for its principles even at the expense of its own immediate political self-interest?

Yadin is more aware than most of the crucial nature of the question of credibility to the fortunes of his party next Tuesday. He says that one of the major things he has learned in the year he has been immersed in politics is the importance of sticking to one's principles.

In an interview at a summer home in Mithmore, where he was resting in preparation for the final week's campaign push, he offered two examples of the DMC's decisions to come down on the side of principle even at the risk of

sharp criticism.

"We decided early on that the DMC would not follow in the path of the Alignment and the Likud by creating loose federations of disparate parties. We were thus confronted with the problem of how to react to the public's desire for the creation of a large centre party out of the many small political groups in the centre."

In its negotiations with the Independent Liberals, the Citizens' Rights Movement, the Free Centre and Arik Sharon's Shlomzion, the DMC insisted that their members join the DMC as individuals and not as federated factions. The DMC also insisted that these parties' MKs resign their Knesset seats before joining the DMC. This was the sticking point on which most of these groups refused to join the DMC.

"I think the Independent Liberals made a mistake in rejecting our conditions and Tamir's Free Centre showed much more foresight," Yadin says. The insistence that MKs resign their

seats, he says, derived from the feeling that they could not really ask their original voters' permission to leave their own parties and join the DMC.

"That may have cost us the creation of an image of strength, and certainly cost us the Treasury financing and television time which goes with being an MK," Yadin admits. But he obviously feels that the gain in credibility outweighed those disadvantages. This has not prevented the DMC from complaining loudly of its deprivation of state-allocated media time. Yadin is undoubtedly correct on one point: there is a tangible price one pays for sticking to principles.

THE SECOND example Yadin offers of the DMC's insistence on sticking to its word is the crisis which developed following the party's elections for its Knesset list and internal governing bodies. He was disappointed at the failure of representatives of the development towns and disadvantaged

neighbourhoods to come out high on the Knesset list. Nevertheless, he feels that the results were not only a truly democratic expression of the opinions of the original members of the movement, but also reflected the frustration of not being able to conduct the internal elections on a constituency basis.

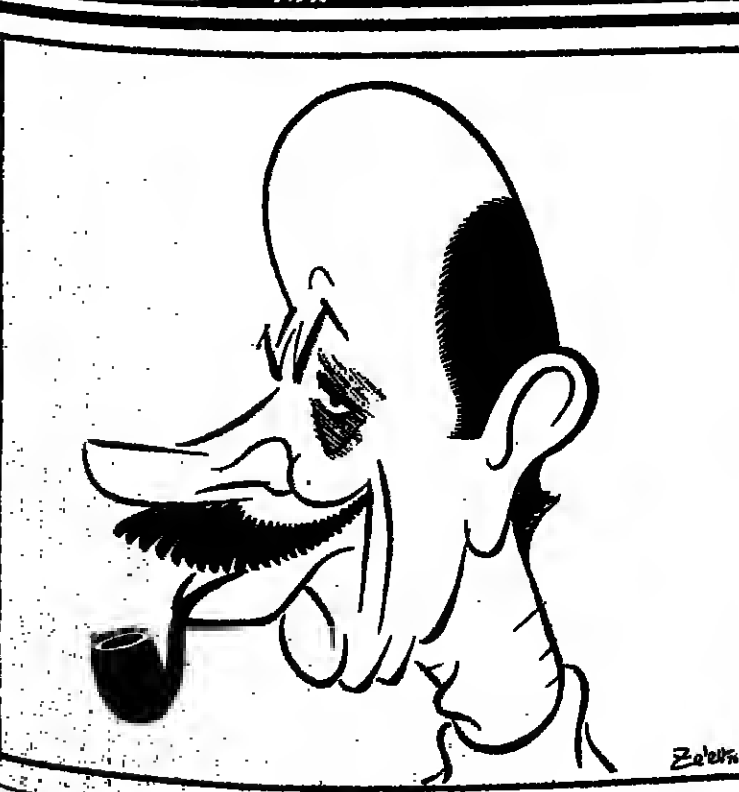
Yadin is at pains to reject the image of dictator which some have sought to pin on him. He points to a number of issues on which he was overruled in internal party deliberations. But the man of authority in him comes through when he says, "I was never a dictator when I was Chief of Staff or in my scientific career, but when you're at the head of something, you're the one who often has to decide."

The political education of the patriot, Yigael Yadin, has included the well-publicized ploy of shaking hands in the Carmel Market and distributing alms to beggars.

"Certainly I wasn't used to such

things before I entered politics," he admits. "But when you enter public life you have to get used to these things, too. And you have to remember that television and radio are effectively closed to us. We came to the conclusion that direct contact with the man in the street would be one of the most effective alternatives open to us. I should add that for me it's also provided a very effective education into the realities of Israel."

IN RECENT WEEKS DMC advertisements have raised their sights to proclaiming Yadin for Prime Minister. The poll predictions anywhere from 12 to 20 seats for the DMC make such pretensions somewhat far-fetched. Yadin does not automatically write off the admittedly outside chance of his emerging as Prime Minister, but he is much more outspoken when he discusses the realistic chances of the DMC's participation in the next coalition and his ambitions for himself in such an eventuality. "Firstly, today I am convinced



more than ever that we were correct in demanding a shift in emphasis from foreign and defence affairs to internal problems. I hope no one deludes himself that complete agreement with the Arabs is attainable within the next two years. That doesn't mean that we shouldn't make a start and initiate talks and steps that might lead to agreement in the future.

Meanwhile, however, it is essential that we back up our ability to carry out what we desire in foreign affairs and shore up our ability to withstand pressures to bow to courses which we reject, by rehabilitating the sorely neglected domestic front."

By the "domestic front" Yadin means problems of inflation, labour peace, the interests of the disadvantaged, and governmental effectiveness.

The DMC has spent the last few weeks of the campaign denying

claims by the Alignment and the Likud propagandists that it is firmly committed to a coalition

with the other party. The DMC has no commitments or preferences, Yadin says, and will be guided by the basic conditions it has set itself as a minimum for joining either an Alignment or a Likud coalition. The conditions include: a reduction in the number of ministries; an economic policy that would reduce the rate of inflation; holding the fort on wage agreements, and initiation of legislation to forbid strikes in critical occupations; prefrontal policies for the disadvantaged; electoral reform; and an undertaking by the government that on foreign affairs it will do nothing directly opposed to the DMC's stand.

GIVEN THESE positions, Yadin says, the DMC will not prove difficult about the number of Cabinet seats it gets. He himself would prefer to be Prime Minister if the cards dealt by the electorate next Tuesday make that possible. More realistically, he would prefer be

ing in charge of a super-Ministry of Social Affairs and perhaps a coordinator of economic and social policy, rather than dabble in the traditionally more prestigious Foreign Affairs and Defence portfolios. On what conditions would the DMC agree to participate in a coalition with the National Religious Party?

"We have decided to give all our Knesset members the right to vote according to their conscience on all religious questions. That means that there is no way for us to agree to being bound by coalition agreements on perpetuation of the religious status quo and the like. If the NRP can go along with that, we have no objection to joining a government together with them."

Judging by the polls Yadin and the DMC have a good chance of pulling off the unprecedented feat of making it nearly impossible to form the next government without them, which was the movement's original aim before it roiled its sights. □

IT'S A BIT like theatre, believing the election promises. The audience is aware of, but goes along with, the pretence of the players. Still, we try to take our democracy seriously. We do have choice. And it does seem worthwhile to examine the array of promises about social issues in the three parties most likely to influence them — the Alignment, the Likud, and the Democratic Movement for Change.

Talking to Police Minister Shlomo Hillel, for the Alignment, and Dr. Israel Katz, for the DMC, is somewhat more productive than combing the sheets of printed promises. But even they, apparently out of habit, continue electioneering and defending past records, their eyes lighting up when they hit upon a deft, forgotten phrase — or feat.

Occasionally they emerge from behind the scenery, stage-props and masks. That makes things even more confusing. If more human. Both make light of party planks. Katz, speaking English, points out that "platform" and "platitude" have more than just a syllabic in common. Hillel, in Hebrew, puns on the word *matza* which means both platform and mattress. "You announce your platform," he says, "and then you go to sleep on it for four years."

At least there are people to talk to in the Alignment and the DMC. Despite three weeks of phone calls from me, the Likud campaign headquarters in Tel Aviv failed to produce either of the two people they had promised would talk about their social platform.

A SURVEY of the platforms produced some of the following emphases:

□ Housing. All three parties give prime importance to eliminating overcrowding for large families. Other "high priorities" for housing solutions are soldiers after service, young couples, and immigrants. The parties suggest that apartments for sale be supplemented by apartments for rent. None say how they will convince the contractors that this is worth their while.

The Alignment would put its comprehensive physical planning into a separate Ministry of Housing and Population. The Likud would coax settlers into development areas, which include Judea and Samaria. The DMC would abolish the tax on the sale of flats, in order to encourage mobility.

The DMC also puts a time limit on reducing housing density. Four-or-more to a room (which exists in some 10,000 families) would be eliminated in two years, they say. Three-or-more will fade by 1981. By contrast, they claim, the present pace of reducing housing density would complete the task only in 1986.

In the Alignment plank, among offers to oxidize criteria for housing aid to the Arab population and reconsider the policy of lands administration, is an offer to "modernize" Arab building. Whether this means advice on how to build massive, multi-entrance shos-boxes is not clear.

□ Employment. The Alignment is for full employment, complete with incentives and the provision of "available opportunities." The DMC opposes padding — "hidden unemployment" — but doesn't say anything about firing anyone. The introduction to the Likud platform says they will work to eliminate poverty and "ensure the honourable existence of the worker who labours for his living." The Likud says little about those who don't work, or can't work, how to tell the

difference between them, and what their rights are. All parties support a minimum wage linked by law to the average wage — at a rate of 50 to 60 per cent.

□ Guaranteed income. The Alignment promises a re-examination of the tax system to make sure it is progressive — taking least from the poorest, most from the rich. It will also check the negative income tax effect — which gives income support at the bottom of the scale — to see whether it is an incentive not to work. (A recent study by the Bank of Israel claimed that insurance allowances discourage work. A study by the National Insurance Institute found the opposite.)

Hillel calls for credit to the Labour Party for a liberal guaranteed income programme. He points out that the Ministerial Committee for Social Betterment, which he headed for the last three years, ensured rapid compensation to the needy for rises in the cost of living.

Katz, who headed the National Insurance Institute from 1969 to 1973, also takes credit for recognizing the tax distortions at the bottom of the income scale, and pushing for a more progressive system. There is little conflict between their claims, since, until a few months ago, Katz was a member of the Labour Party Central Committee. He "defected" to the DMC when he found a more attentive ear there; and he has had much to say about the party's social platform.

□ Community services. All parties support a more active role for the local authorities in providing social services. Material support, universal (e.g. child allowances) and selective (e.g. welfare assistance), would come from a single unit in the central government. Today, payments are split between the National Insurance Institute and the Welfare Ministry.

The Alignment sees the possibility of uniting small settlements into a joint body for administration of services. Hillel acknowledges that not all settlements are equipped to conduct their own social services, and that there should be varying degrees of independence for local authorities. Again, it is not clear how this will solve the tension which exists in many areas between the principal financier (the central government) and the principal spenders (the local governments).

The DMC proposes a special programme that would concentrate on the total rehabilitation of 30-40 depressed areas, with given priorities and a time schedule for each, ranging from three to seven years. It proposes a new charter to define the obligations of local authorities in the area of social services.

The Likud promises priority for community health and welfare programmes — for the old, the handicapped, the retarded, and others. These will be favoured over regional institutions, which of course will also be developed. The others say basically the same thing.

□ Ministries. All agree that there is a need for a Ministry of Social Betterment to preside over this labyrinth of wonders. But that takes many forms, some of them ambiguous. All three parties stress its comprehensive planning functions, beyond mere coordination of various services which are today duplicating activities and fighting for administrative territory.

The DMC is most adamant about having a super-minister to



(Rahavim Thim)

PROMISES AND SOCIAL POLICIES

The political parties claim to be taking the country's social problems seriously in this election campaign. Post reporter MARSHA POMERANTZ looks at some of the promises of the three leading parties.

balance the see-saw with the Finance Minister and ensure that all significant decisions regarding the economy take into consideration the social repercussions.

The Alignment says the super-ministry, which would encompass the education, welfare, labour, housing and other social ministries, would be responsible for income guarantee and would concentrate on developing the weaker populations. It is the Likud which sees the widest range of portfolios within the super-ministry: health, education and culture, social insurance, welfare, rehabilitation, employment, labour relations, physical planning, housing, building and environment.

Despite their comprehensive view of the ministry, however, neither the Alignment nor the Likud included education in their "social" platform.

THE ET CETERAS are perhaps the most interesting parts of the

platforms and best express what preoccupies each party. The Alignment platform adds that it will wipe out corruption and that its team will present a personal example of sterling character.

The Likud precedes its planks with a condemnation of "the Alignment government's waste of money through poor management, waste (sic), corruption... duplication," and so on.

THE Likud is the only one of the three to treat large families as a separate chapter, promising them first priority in the housing programme, and even free education from the cradle on for those who meet unspecified criteria. The mothers of large families would be eligible for tax benefits the working women receives (no details). To encourage population growth, the Likud would increase tax credits for the third child and over and offer grants sponsored by public organizations in Israel and abroad. This is presumably

for Jewish families only, though the platform does not explicitly state that.

There appears to be no mention of family planning for those who wish to limit their families to a size they can handle.

The DMC's non-negotiable condition for joining a government is an election based on regional personal representation within two years. Such an electoral change could conceivably increase accountability.

The DMC will also push to end the politicization of daily life — including youth movements and sports. It calls for a reduction of dependence on clerks rolling out red tape and a law to require the government to inform citizens of their rights.

TALKS WITH the social-policy makers and administrators seem a glimpse of what they thought was important, though they were far from exhaustive.

Shlomo Hillel, who was well known

ing Minister of Police heads the Ministerial Committee for Social Betterment, received me in his carpenter's office, which, with a few room dividers, might house a family of six in comfort.

When I explained that I was trying to compare the policy of the three major parties, he suggested that the DMC was not "major" and that perhaps I should try the National Religious Party. (The NRP has traditionally held the welfare portfolio. However, the DMC is running ahead of it in the polls by 50 per cent and is likely to be the first partner invited into a coalition.)

After a few words about the platform/mattress association, he said he hadn't examined other platforms in detail, but was certain that the Alignment's — which was based on experience — "said it best."

Services must be available to all, he said, but supported on a differential, progressive scale. If services aren't universal, the result is "poor services for poor people." (A quick check into *The Jerusalem Post* archives revealed exactly that charge against the welfare system from Israel Katz in 1969. He reportedly borrowed the phrase from Richard Titmuss, the British sociologist.)

Talking about progressive payment for universal services, Hillel used the example of high-school education. Israel can't afford free education for all. About one-third will get it, one-third will pay full tuition fees, and the rest will contribute anything between 10 and 90 per cent.

So far, Hillel pointed out, the government had prevented the plan for a free 10th grade from being introduced for everyone. But if services should be differential, why not oblige those parents who can afford it to pay for elementary education?

"You can't change reality," he said. Free elementary education already exists and is harder to take away. "But we did raise high-school tuition even above the cost of college education," he added.

At least he was willing to talk about unpopular moves, of which there's not a whiff in the printed platform. What about the Education Ministry's Welfare Project? It has come under fire for distributing funds to communities that lack the skilled manpower to use them properly, and for doing little to raise the standard of education and the quality of life in many target schools.

Furthermore, an evaluation proposal by the Ministerial Committee, which initiated the project, was reportedly rejected by the Education Ministry, which considered the project its own territory and was slow in setting up an evaluation system.

HILLEL'S FIRST response was that the project was a IL120m. undertaking — the habit of measuring a project by its investment rather than its results. But he went on. Acknowledging the difficulties, he said it was a "calculated risk" based on the desire to reach more than a sampling of students. The situation was so serious that an imperfect project was less harmful than no project at all.

They had learned from their mistakes. A new Social Betterment Ministry would include an "evaluation team which would feed information into the system" and be on hand at different points around the country to assess programmes. In its present format, the Ministerial Committee had done all that was



(David Rubinger)



possible without the power to enforce his recommendations.

He saw no drastic changes in the role of the local authority in providing social services, acknowledging that different localities are not equally capable of managing services. He suggested varying the categories of involvement of the local authorities, with the "integrative model" proposed by the Ministerial Committee as a basis for activity. (The model, which was to have gone into effect in Kiryat Shmona and elsewhere last month, is still awaiting a director.)

A guaranteed income, he said, is as basic as bread. Once you have bread, you are preoccupied by the margarine problem. Then the question becomes, "Why do you teach the history of the Jews of Pinsk, and not of the Jews of Cassablanca?" A progression of payments, services and culture.

Hillel doesn't believe the basic right to an income has been adequately satisfied. "You can't hope to motivate someone to improve his own life if he can't see above the edge of the poverty pit he's in."

Here he opposed what he thought was the Likud platform: not much bread for no work. It would have appreciated the opportunity to take it up with the Likud.

Is Hillel interested in becoming Minister of Social Betterment? "If they ask me, I have an answer," he laughed.

DR. ISRAEL KATZ was sitting in the office from which he directs the Brookdale Institute of Gerontology and Adult Human Development of the Joint Distribution Committee.

Instead of lingering over the DMC platform, he wanted to talk about the "important" things in social policy. He began with two components: universal socio-economic development and then progressive redistribution of material and non-material goods. "It's easier to do something about the gaps at a time of growth," he pointed out. "You can redistribute resources that are coming in." By selectively helping the "weaker" populations, you only create antagonism.

Katz said every decision — roads, housing, export, etc. — should be reviewed by a "joker" who jumps out of the table and asks, "Is this progressive?" However whimsical this sounds, the function is a serious one, and it would create close links between the economic and social programmes. Example: most export subsidies are not rational, he claimed. "Economic policy is social policy for the 'haves'." Subsidies to exporters, students and farmers are far larger welfare payments than the "peanuts" that go to the poor.

The joker, in Katz's vision, would be the Minister of Social Betterment in the next government, who would have to be consulted on every policy issue. That doesn't mean every policy taken up will be progressive. There are conflicts of interest. Help for new immigrants is regressive in the short run. It increases the socio-economic gap. In the long run, it is designed to improve the general lot.

What about the stigma attached to scoring in on 30 to 40 areas of the country to provide intensive services? Even if you call the areas "preferred locations" instead of "distress areas," the stigma remains. "Better that way than ignoring it because you don't have a name for it," said Katz.

The focus of services need not be only geographic, he stressed. They include large families, older people, and the physically and emotionally disabled. One of the most important groups to work with, and the easiest to locate, is the 24 per cent of young girls who are rejected from the Army each year as "unsuitable for service." The future mothers of Israel.

Katz distinguished between populations that have been in distress for generations and those "that could take off with a little push." Different types of intervention are required in each case. All such groups would have to be approached in order of priority, and those chosen would be the focus of varied and integrated technologies.

Most of the technologies — ways of developing autonomy in a population — have not been tested for effectiveness, Katz said.

He suggested a list of 26 criteria for doing so. Suppose, for instance, you have to decide whether a home-enrichment programme or a long school-day is better for a given area. How would it affect the distribution of resources, the political standing of the groups involved, their self-image, the strength of the family? Is it incentive for economic activity? Does it integrate or divide the community? What effect does it have on the broad economy, on the sense of social justice and equity? Does it skim the cream off the local community and entice it away? What is its cost? Is it accessible? Is it popular? With which groups?

In addition to testing all priority programmes, Katz emphasized the need for a time-limit within which policy-makers and administrators would be accountable for what they promise. He proposed an annual "state of the society" address which, however imperfect the measurement, could give some indication of how far we have come, where we are going and how long it will take to get there.

With all his respect for the welfare state (he gave the example of Sweden) he was nevertheless aware of its "cardinal failure." That is the depersonalization of money. We pay taxes which benefit others, but we separate ourselves from them.

"You start thinking that if you're really wonderful, you'll accept an increase in taxes. It takes away the opportunities and the need of people to be involved." That belief he extended to the connection between the Diaspora and Israel. He would "phase out the measurement of help in dollars" and "share assignments — people, not just material."

Would he want to be Social Betterment Minister?

Katz protested that he was very happy in his present job. If he did by some chance become minister, he would apparently enjoy the job. However, he envisioned himself running into a wall of opinion at some point and resigning over a matter of principle. That, too, would give him some kind of pleasure.

NO ONE KNOWS what effect these platforms will have on the way we live after May 17. Social platforms cannot be seen independently of economic plans. And, unfortunately, they can be seen independently of implementation.

The theatrical undertaking is likely to continue beyond the elections, when the winners and the losers form coalitions. At that point, we can only hope to have the benefit of catharsis without the accompanying tragedy. □

THESE ELECTIONS have often been spoken of as watershed elections which cannot but alter the basic configurations of Israeli politics, regardless of the exact number of Knesset seats each party wins on May 17. This is less a matter of wishful thinking than of reading the trends of electoral and party behaviour over the years.

One of the most remarkable aspects of Israeli politics has been the virtual absence of political change during the first 26 years after independence. What made this stability so remarkable was the paradoxical fact that no other society in the world had changed so much during the same time. The Israeli population nearly quintupled during this period and, what was more important, its ethnic, age, occupational and educational make-up changed beyond recognition.

To be sure, from one election to another during this period there were shifts of several percentage points between the various parties, but the basic parameters of the political equation were maintained with astounding regularity. The parties that constitute today's Labour Alignment were close to 50 per cent of the votes until 1966, ranging from a high of 51.2 per cent in 1965 to a low of 46.2 per cent four years later.

Ironically, these parties — Mapai, Ahdut Ha'avoda, Rafi and Mapam — separately received more votes before they formed the long-hoped-for united Labour Party and Alignment bloc, at which point they dropped to their lowest number ever.

The parties which constitute today's Likud also maintained a stable level at around 25 per cent of the votes up to 1966, ranging from a low of 16.7 per cent in 1949 to a high of around 28 per cent in 1961. (The latter figure is inexact because in that year the Liberal Party included the Independent Liberals, who broke away in 1965.)

THE MAJOR points to remember about Israel's electoral pattern up to the 1973 elections are these:

- No party ever won a majority. The closest any single bloc ever got to a majority was the Alignment's 46.2 per cent (56 seats) in 1969.
- Until 1973, the runner-up party or bloc (usually Herut, the General Zionists, Liberals or Gahal) won barely half the support that the front-runner got.
- The largest party — Mapai, Labour or the Alignment — was always situated in the centre of the party map, so that in effect it was impossible to form a government coalition without it. Hypothetically, it would have been possible for all the other parties to gang up and freeze Mapai or Labour out of the coalition. But this would have meant the Arab Communists and Agudat Israel coming together. Hypothetical constructs which boggle the political imagination to such an extent never materialize in real life, although an improbable alliance was established in the Knesset in 1958, following the death of Yosef Sprinzak, when it was thought necessary to wrest the speakership from the hands of Mapai.
- Although Labour and its predecessors never constituted a majority in the Knesset, they always made every effort to guarantee such a majority in the government coalition by not taking in too many partners. They always chose the National Religious Party (which came the cheapest in coalition haggling), and some small secular party or

Patterns at the Polls

Israeli society has undergone tremendous changes in the last 29 years, yet voting patterns have remained remarkably stable. Post Reporter YOSEF GOELL examines electoral and party behaviour over the years and concludes that whoever tries to form the next government will have to make significant concessions to one or more of the smaller parties.

parties at the other end of the spectrum (in order to guarantee that the NRP would not get too up-pity).

Labour always took pains to control the focal points of power within the Cabinet: Prime Minister, Defence, Foreign Affairs, Finance, Education, etc. Together with control of the Histadrut (with its money, jobs, and economic power and patronage), the above pattern was cracked (but not shattered) for the first time in the last elections. Under annual budget of hundreds of millions of dollars and its coveted

jobs, this constituted one of the most extraordinary concentrations of political power in the democratic world.

WE BEGAN by speaking of watershed elections. The fact is that the underpinnings of this remarkable system began to collapse as this decade wore on. The above pattern was cracked (but not shattered) for the first time in the last elections. Under annual budget of hundreds of millions of dollars and its coveted

from 46.2 per cent (56 seats) to 39.6 per cent (51 seats). The Likud, on the other hand, went up from the 26 per cent (32 seats) of its constituent parties to 30.2 per cent (39 seats).

That significant shift was insufficient to mark a break in the most important aspect of the political pattern: it was still impossible to form a government coalition without the Labour Alignment. But it was sufficient to make the reconstitution of the traditional Labour-NRP-ILP coalition more difficult than ever before.

Besides the decline in the electoral power of the Alignment, the main problem was the change in the nature of the NRP.

Over the years, the NRP had been content to trade its 11-12 votes in the Knesset in return for promises to maintain the various interests of the Orthodox population and the Orthodox Establishment, and for a number of minor Cabinet portfolios. Following the 1973 elections, it dropped from 12 to 15 Knesset seats and simultaneously became more hawkish.

The coalition haggling in 1974 was pre-empted by NRP demands that the Law of Return be amended to establish Jewish identity by Halachic conversion only. The religious party was equally adamant about the establishment of a government of national unity which would include the Likud.

In the event, a coalition was finally formed with the NRP only by resorting to a spurious report of an imminent Syrian threat on the Golan Heights. But the NRP did not join the first Rabin Government after Mrs. Meir's resignation. It was co-opted into the Government in October 1974, only after it had quietly dropped its two demands.

Today, the more extreme elements in the NRP, in regard to both religious and foreign policy issues, are much more in control than in 1974. The extremist trend was strengthened by Rabin's "firing" of the NRP Ministers following the P-15 flap last December. The "historic partnership" of Labour and the NRP was based on the old-time leaders of the two parties, who had grown comfortable with each other over decades of sharing power. They had developed a finely-tuned sense as to how far they could safely push each other. Eshkol, Sapir and Golda, on the one hand, and Shapira, Burg and Warhaftig, on the other, had such a relationship. Rabin, Raphael and Hammer apparently did not.

In these elections, the NRP leadership is basing its electoral campaign on a promise to free itself from this historic commitment. This does not necessarily mean that the NRP will not join an Alignment-led coalition after the elections if the results so indicate. What it does mean is that a much larger segment of the NRP leadership would prefer a Likud-led coalition, both for ideological reasons and because the Likud would probably be more dependent on the NRP for a majority than the Alignment would. There is a barely articulated hope in the NRP that the Likud might even be willing to pay for getting "power at last" by giving it the Ministry of Education, thus fulfilling one of the religious party's fondest dreams.

THE CHANGE in the electoral pattern which began in the last elections was as much a delayed expression of the demographic changes which had taken place over the years, as a reflection of post-war trauma. Previous studies, which seem to be borne out by Hanoch Smith's current polls for Ma'ariv, indicate that younger voters and those from the Oriental communities have tended over a period of time to vote more for the Likud than for the Alignment.

The weight of these categories in the general electorate has been growing. One indication of this trend among younger voters is the fact that in 1973, voters in Army units — close to 800,000 men were in uniform on December 31, 1972, and most of them were below 30 — gave a higher percentage of votes to the Likud than did the older civilian population on the home front.

These trends for the younger voters and for *adot hamizrak* would seem to be offset somewhat by Smith's findings in regard to educational levels and occupational categories. Support for the Alignment drops as one goes up the educational ladder, but among the population with higher education, this support shifts to the Democratic Movement for Change and not to the Likud.

More blue-collar workers indicate a preference for the Likud than for the Alignment, but among white-collar workers — a majority in Israel — support for the Likud drops sharply, with the majority divided between the Alignment and the DMC.

Trends such as these are not inexorable. But, in spite of the fact that they were already quite visible in the early 1970s, the Labour Party under Golda Meir, and more so under Yitzhak Rabin, seemed incapable of stemming or reversing them.

The election of Rabin for Prime Minister in 1974 seemed to indicate an attempt by the Labour Party to take such action, in keeping with the impressive flexibility which it had shown throughout the '50s and '60s. However, the promise contained in Rabin's slogan of a government of "continuity and change" was not fulfilled in terms of "change" during his three years in office.

Whether Shimon Peres would have performed differently and changed the image of his party is one of the unanswerable "ifs." If Rabin had lived up to the hopes that many potential Labour supporters had invested in him, the DMC would probably not have emerged as the present threat to the Alignment's electoral future. The last-minute switch of Peres for Rabin would seem unlikely to win many more votes. At best, a number of hawkish potential Alignment voters, who were contemplating voting for the Likud, might return to the Alignment. But the defectors to the DMC will hardly be moved by the Rabin-Peres switch.

He was having a sleeta when I went in, but had left instructions that he was to be woken when I arrived. A nurse did this with some trepidation, and was told in Meyer's delicate French language what arrangements she should make for us to conduct our interview in comfort and privacy.

This time he had not pre-taped the interview, so rather sulkily I sat down to do my own work, and asked him, for starters, to recall the peaks of his long life.

"I've done enough in my time for five people," he asserted, "so it's not easy to pick out a few peaks. And don't think that my great moments are all behind me; I've still got plans for the future. There are some things I've still got to finish; I hope I'll be given the two or three more years that I simply must have to round them off."

MEYER SOLDIERS ON

MEYER WEISGAL, the creator and inspiration of the Weizmann Institute of Science, now in his 83rd year, has been ill for many months. Irrepressible as ever, he describes to Post reporter PHILIP GILLON some of the peak points of his life.

EVERYBODY is surely entitled to his little vanity: mine is that the pieces I have produced about Meyer Weisgal are among the best examples of journalism to appear in Israel. Yet the claim is not as vain as it may seem at first, since my share in the product is largely nominal: generally, when I have gone to Meyer to interview him, I find that he has shyly and shyly taped in advance the questions he believes I should ask, as well as the brilliant answers these questions are calculated to produce.

He explains that he does this in order to save me time, knowing that I have only a couple of hours to devote to him, and that I can use the precious minutes to better advantage swapping jokes over the Scotch rather than wasting them in frivolous work.

The truth is that Meyer is still secretly convinced that his real forte is journalism, that the world lost a potential Pulitzer prizewinner when the papers he edited, *The Maccabean*, *The New Maccabean*, and *The New Palestine*, successfully closed down, and he turned his energies to promoting Zionism and science instead of feeding the printing press.

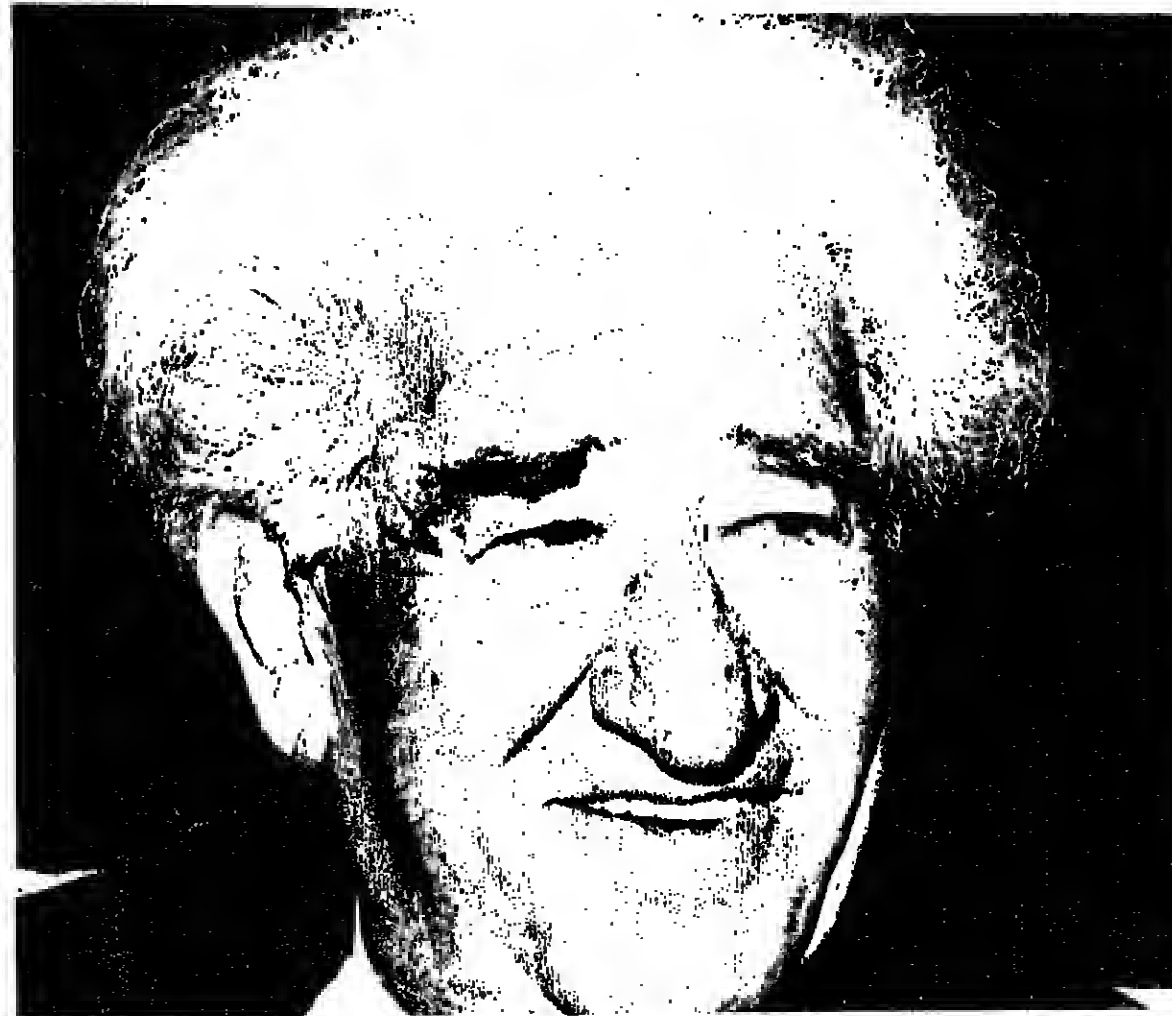
I think I have established a closer rapport with Meyer than with any other man I have ever interviewed. We are bound not only by ties of deep affection and belief in the liberal outlook, but also by the conviction that the most important thing in the world is a joke, and that men and women should be judged, not by their financial acumen or ability in their chosen fields, but by their sense of humour.

It was therefore with some trepidation that I went to the Weizmann Institute compound in Rehovot to see him again, as I feared that I would find my old friend racked by pain and sickness. His wife, Shirley, reassured me before I went into his room; Meyer's mind was as sharp as ever, she said, and he was still raising hell if he noticed anything wrong, such as uncollected refuse or a broken tool in the Institute gardens.

He was having a sleeta when I went in, but had left instructions that he was to be woken when I arrived. A nurse did this with some trepidation, and was told in Meyer's delicate French language what arrangements she should make for us to conduct our interview in comfort and privacy.

This time he had not pre-taped the interview, so rather sulkily I sat down to do my own work, and asked him, for starters, to recall the peaks of his long life.

"I've done enough in my time for five people," he asserted, "so it's not easy to pick out a few peaks. And don't think that my great moments are all behind me; I've still got plans for the future. There are some things I've still got to finish; I hope I'll be given the two or three more years that I simply must have to round them off."



"Let's see — the peaks of the past. The first time I came to Israel — Palestine, as it then was — was in 1926. Gershon Agronsky, who later founded *The Jerusalem Post*, was correspondent for *The New Palestine*, and he met me and showed me around. You know what it says in the Psalms about those who return to Palestine having like men who dream? For me it was like a dream. All I wanted to do was to stay in the country and join a kibbutz."

"Then the cables started to come from America — the entire Zionist Movement was collapsing without me. A packet came from Louis Lipsky, a man I esteemed very highly. I was torn to pieces; I didn't know where to turn. Finally I accepted Lipsky's arguments and went back to New York to labour in the vineyards of Zionism instead of Zichron Ya'akov."

"Was it a right choice? Who knows? Could I have lasted as a kibbutznik? Maybe yes, maybe no. Certainly that love affair with Israel lasted all my life; I've lived here now for 32 years, and have never been away for more than a few weeks at a stretch, except for this last time."

"Now, I have been in America for nine months, sick most of the time, travelling from hospital to hospital, from bed to bed. It took a tremendous amount out of me. But what hurt me more than anything else was the news coming from Israel, news of scandals and corruption. I cried out to heaven by day and wept by night — was this the kind of country we had worked 70 years to create? I tried to do what I could from 6,000 miles away. I wrote letters to

everybody I thought could help."

I TOLD Meyer that he was supposed to be recalling peaks, not worrying about the nation's state of morality.

"Yes, but you can't scale the peaks if you don't go through the valleys. I reached another valley in 1930, when I became sick and tired of working for the Zionists, and made a solemn vow to myself that never again would I work for these people, although I would work with them. It's a subtle but important distinction. If you're a Zionist oliv servant, you have to put up with their nonsense, their lack of imagination, their limitations. I had to resign six times before my resignation was accepted."

"I made up my mind that the heart of the Jewish people was sound, but that the mouths of the leaders were full of clichees. So I decided to give life to the Zionist Movement through music, theatre, the living arts — to out the speeches."

"I became a Zionist Impresario, gave 15 years of myself to the job, at great expense to myself and my family. *The Romance of a People* (1933) and *The Eternal Road* (1937) — I think they were the greatest Zionist productions ever staged in America. In these pageants I involved wonderful artists like producer Max Reinhardt, poet-scripwriter Franz Werfel and composer Kurt Weill. They became the talk of the country, received accolades as the greatest Jewish productions in all history — at any rate since the time of King Solomon."

"I was famous. I was also near-

ly destitute: we played to packed houses, and we lost \$6,000 to \$7,000 a week. The unions took my life out of me — if I wanted four technicians, they insisted I take 15 or get none. When we came to the dog days in July, I said I was going to close — then they offered to make concessions. I said, 'Gentleman, you're giving too little and too late, and I quit the business.'

"You asked me about my high moments. Despite my financial losses, the love of the theatre was in the family genes. My son Mendy (calling himself Michael Wager) became a fine actor. A little while ago, sick and broken and damaged though I was, I was taken in a wheelchair to the Mann Auditorium to hear Leonard Bernstein's *Kaddish*. Michael was the narrator. I wouldn't have missed that occasion for the world; I sent a long telegram of congratulation to Leonard telling him that it was the greatest piece of music he ever wrote, one of the greatest pieces I had ever heard."

"Another high moment I missed in the flash, I had to enjoy it vicariously. This was the Weizmann Institute dinner in America for Dr. Henry Kissinger last March. I prepared the most marvellous event ever to be organized by the Institute, and was going to be host but I couldn't make it. My voice was heard on tape and my speech thrilled everyone. There were only 180 people present, the select of Weizmann and New York."

"Henry Kissinger orled when he listened to my speech. He phoned me the next day and spoke to me for 10 minutes — then he wrote me a letter. All the 180 participants have contacted me personally to tell me about the event. Kissinger is a great man, a great secretary of state, not only for America but also for Israel; the Jewish people have treated him very badly, and will be sorry for it yet. They didn't understand him."

AND WEIZMANN? His association with Weizmann must have given him many great moments?

"Ah, Weizmann — the Chief, as I called him. He phoned me when I was going out of the theatre business in 1941 and said, 'I need you, Meyer. You're the only man I need. I'm old and tired and weak. I need a young man at my side.' The Jews were hounding him at the time. I never left him after that."

"The Weizmann Institute opening in 1949 — that was perhaps the highest peak of all. Weizmann never wanted me to establish the Weizmann Institute, all he wanted was an extension of the Steff Institute. I took it out of his hands, and went ahead regardless. After the opening, he made me promise never to leave the place. I argued with him. I said to him, 'What the hell do I know about science?'

He replied that I didn't need to know any science to build a great institute, and of course he was right. I got people to work for me, warned them that there could be no clock-watching, no going off at four if they worked with me. And I collected people around me, wonderful people. Anybody who couldn't take my pace just left and never came back."

Weisgal is said to have raised more money in his time than any other human being except income tax collectors, by his unique mixture of jests, bullying, enjoinery and unceasing insight into just how much money his victim will cough up. I asked him if he had any idea how much he had garnered in the vineyard?

"Who knows? For the Institute, maybe \$250m., maybe \$800m. Yet I could never raise a cent for myself."

Another of his high points was the production of *The Weizmann Letters*. "And I brought that off in the teeth of everyone's opposition. That's why I want another two or three years — to finish that job."

A BOOK OF tributes to Weisgal, published on his 75th birthday, was called *Ode to an Optimist*. Despite illness and pain and his anxiety about the State of Israel, I asked, would he still describe himself as an optimist?

"Of course. My optimism is based on my belief that each generation of Jews survives, despite all that our enemies may do to us, and all we may do to each other. The prophecies will come true — they are coming true in our own time. Are we not restoring Jerusalem? The generations pass but the Jewish people remains. This is my faith. The dark days will pass, the spirit of *halutzut* will revive, the ecoundrels and whealers and dealers will disappear, and the sun will shine again on Israel." □

I'VE NEVER been able to empathize with troubled young intellectuals suffering from the fashionable "crisis of identity."

The problem was resolved for me very early on. One "identity" was produced only for bad image, honour demanding an uninformative rignarole if a member of a peer group actually asked who you were:

"What's your name?"

Mary Jane.

Where do you live?

Down the grid.

What number?

Cucumber.

What street?

Pickle meat."

Vote for William



WITH PREJUDICE Alex Berlyne

Our real identity, however, was laboriously inscribed on this flyleaf of every schoolbook we possessed, in a formula as rigorously codified as any zoologist's arrangement of genus, species and sub-species:

Alex Berlyne,
55, Penrose Street,
Hightown,
Manchester, 8,
Lancashire,
England,
The United Kingdom,
Europe,
The Northern Hemisphere,
The Earth,
The Universe.

I WAS VERY pleased to note that the editor of Fontana's "Armada" series of children's paperbacks recognizes this need and has provided a space on the half-title, headed "This Armada book belongs to..." with a generous number of lines for the kids to enter all the requisite information.

I was even more pleased to see that the six latest "Armada" titles are reprints of Richard Crompton's "William" books (William: The Bold, Just — William: William's Happy Days, William: The Defective, William: The Bad and William's Crowded Hours, 49p each).

The first William collection came out in book-form in 1922, when our hero was 11 years old. Half a century and 22 books later (having been translated as Guillermo, Grinur, Guilherme, Jirks and Tuntje), he's still a mischievous, dirty, rather untruthful, 11-year-old English schoolboy.

William lives in a small village in Kent. His father retreats, in bewilderment, behind the pages of a financial newspaper ("He's mad," said Mr. Brown. "It's the

only explanation."). His mother is terribly vague and seems to spend all her time darning socks: In one book she does so on pages 191, 192, 194, 207 and 233, and later we are told: "His mother stopped darning socks. She only did that in moments of deep emotion."

William has an older brother, Robert, who is constantly falling in love with "the most beautiful girl in the world," and a sister, Ethel, who is wooed by an unending flow of smitten young men, all of whom are ready to bribe William in the mistaken belief that he has some influence over her.

William's gang, the Outlaws, consists of Ginger, Douglas and Henry, whose mortal foes are a gang led by Hubert Lane, nlsy, fat

hoy "with a morbid love of mathematics." The Outlaws are pestered by that unforgettable nockschlepper, six-year-old Violet Elizabeth, who usually gets her own way by threatening to "theream and theream and theream until I'm thick."

William is mostly an elemental disruptive force, especially when he is trying to be helpful. ("But, William," said Mrs. Brown, "how did you think it was going to help anyone to say that Ethel had epilepsy and consumption?")

But his most outrageous pranks develop from his constant preoccupation with social reform ("Jus' think of the privileges we've had took away. Jus' think of the days when children used to work in mills an' down coal mines an' up chimneys. It must have been wizar'd.") According to William, kids can't go down the mines any longer and enjoy themselves "messing about with coot" because the grown-ups want them "to have a rotten time doin' sums an' French verbs an' geography instead."

In this mood he really engages my sympathies. I remember the endless hours in class listening to some teacher droning on while the class busied themselves with surreptitious caterpillar races or spent the whole afternoon using the pen-knives to try to nudge flies into the ink-wells. We were so successful at this difficult task that for a while we had the clogged ink-well cemeteries removed and had to make do with indelible pencils, every inch of exposed skin gradually becoming covered with purple tattoos.

Of course, the hated "sums" reduced us to near imbecility (though one of the worst dunces in the school eventually became chief secretary to the Treasury). While we were learning decimals, Miss Duguid showed us how to multiply by 100. She wrote 7.25 on the blackboard and then rubbed out the decimal point. "Now, Berlyne," she said. "Where is the decimal?"

"On the duster, Miss," I answered.

I WAS READING William's Happy Days the other night while the party political broadcasts were unwinding on TV, and it gradually dawned on me that there were any number of correspondences between what I was reading in the book and what I was seeing on the screen.

For example: "I'm going to be a

millionaire when I grow up," William announces in one of the stories. After being reminded by the Outlaws that he has already expressed an ambition to be a pirate, a lion-tamer and an engine-driver, William agrees he's going to be all those but he's going to be a millionaire first.

There was a moment's silence, then Ginger said with a certain half-reluctant interest: "How're you goin' to get to be one?"

"I've not thought about that part yet," said William.

The nightly repetition of patent untruths also has its equivalent in the William books:

"Yes," said Mrs. Brown, "I'm sure that he'll do his best. I know that he sometimes makes mistakes, but he's really a very good boy." Mrs. Brown frequently made this statement, in the vague hope apparently that if she said it often enough it might become true.

It got so that practically every line became fraught with meaning. While one politico was making promises he couldn't possibly hope to keep, I was reading about William devouring leed cake "with that disregard for consequences which is the mark of youth."

Watching Yigal Alon embrace Mr. Bggin, his political enemy, on his return to the Knesset following his illness was like reading about the Christmas truce between William and Hubert Lane: "Without the Hubert Lane feud, life would be dull indeed."

However, in William — The Bad, Richard Crompton has the Outlaws go into politics for themselves and Henry's definition of the different brands deserves to be quoted:

"There's Conservatives and they want to make things better by keepin' 'em jus' like what they are now. An' there's Liberals an' they want to make things better by alterin' 'em jus' a bit, but not so a anyone'd notice, an' there's Socialists, an' they want to make things better by taking everyone's money off 'em an' there's Communists an' they want to make things better by killin' everyone but themselves."

"I'm goin' to be one of them," said Ginger promptly.

speaking to his fellow ILP members for some time and Michael Bar-Zohar was vexed with the Alignment for a while. Both later made up.

Dares. The Citizen's Rights Movement came out with the slogan, "Those with guts vote Rots."

Ooh, what a job! The Alignment accused the DMC's Amnon Rubinstein of slander and the DMC complained to the Central Election Committee about an Alignment ad showing Shmuel Tamir as the Trojan Horse of the DMC.

Swaps. The ILP's Gideon Hauer wrote to Mr. Rabin to persuade him to exchange Archbishop Capucini for Prisoners of Zion.

Jeers and Repartees. Shelli were evidently very pleased with an ad which ran, "Pores, Yadin, Alon want peace — a piece of Jordan, a piece of Egypt, a piece of Syria."

Lessons. The DMC took us back to the classroom with their syllogistic ad, "The Prime Minister of Israel should be a man who can make decisions. Yigal Yadin should be the next Prime Minister of Israel."

All it lacked was Q.E.D. ticked on to the end.

How to be very, very popular. Samuel Flatto-Sharon's campaign finds his echo in William — The Bad, where Douglas is courting the electorate: "Ladies an' gentlemen," said Douglas, "I'm makin' this speech to ask you all to be Lib'rals same as what I am. My aunt's gotter parrot that talks an' I'll let you come an' listen to it through the window when she's not there if you'll vote Lib'rals. I'll let you look at my rabbits too, an' I'll give you all a sack of rock if my aunt sends me stork when she goes to Brighton same as she did last year."

CHILDREN'S LOGIC is often very funny because, though the structure is sound, the bait premised on which it is erected is ludicrously lacking. The concept of concrete political programmes has been a particularly noticeable feature of the present campaign, but I hope the commonsense of the electorate can overcome the limitations of the advertising they've been subjected to. Otherwise, they'll be in the position of the little girl who was watching ballet for the first time.

With devastating logic, she asked her mother, "Instead of walking on their toes and stretching up their arms, why don't they just get taller ladies?" □

HOW SADDENING, yet how somehow revealing, that many people don't seem to care for the election advertisements now in season and at the peak of their jolly goodness.

This negative attitude is hard for me to understand because the political commero-tile — on the commercial radio station, that is, not on our still-pure television — strikes me as a truly fun thing. That's entertainment! Though sometimes I have the feeling I'm the only one enjoying them.

Imagine, all those campaign funds and motivational experts working away just for me!

But I appreciate the gallantry and the expense because, speaking as a woman, it is deeply satisfying to have my intelligence insulted on the geo-political level for a change, and not just on soft drinks and insurance companies. There's nothing like a little insult to the intelligence to make a girl feel all soft and desirable and, yes, womanly.

Political commercials provide clean, rib-tickling entertainment for the whole family, with palter

Shesh-bish

Helga Dudman

and songs, playlets and jivey trombones, and the flair of trumpets. And hand in hand with the commercials for soaps and books, they make it clear that we are finally getting away from tacky old socialism and into the bright, clean world of Free Competition and Private Enterprise. And with Private Enterprise and its frieky handmaiden, Advertising, we are at last on the threshold of a more efficient, less bureaucratic, more productive and generally more adorable state of things.

AS IN: "Switch to BISH! The new

self-sudsing, saay-to-wipe party that leaves no greasy bureauortio stains and in just four point two days will have your complexion radiantly flawless, efficient, charismatic, ready for deoleon-making and electoral reform! Hey, ho, la, la, la!

"And now a few words for dazzling new MISH! Low on repairs, high on Jewish values, with the exclusive fast-spin bio-agitator that means less work, more exports! And a choice of six scented sprays for bedroom, bathroom, cabinet, and constituency!

"Time for KNISH! It's silky-smooth to the touch, idealistic, safe on curves. Makes children study better, quenches thirst, and contains the revolutionary new ingredient 'Porpol,' for a more digestible foreign policy, and at last a Knesset that's 'Squeaky Clean!' (Renders who don't know about Squeaky Clean haven't lived through the prime of American advertising. Never mind, it's around the corner: a condition of continued aid, in support of unimpeachable living standards.)

"And now, just a word from SHESH! For unbelievably close shaves and smoother allys, it's SHESH, the exquisitely honed new illet that makes whisker-snapping sheer joy...Left cheek, right cheek, centrist jowl, and you're baby-bottom smooth..."

IT WILL BE noted that I have used the SHESH-BISH-model acronym because so many of the latest lats have a sh in there somewhere signifying change, though of course we also have TRUTH and UNITY as usual.

But in our excitement about sophisticated techniques from the wonderful world of private enterprise, let's not forget the message. Or maybe we should. For example, the uniquely forgettable spiel by that Young Lawyer who was Born Here and who is so excited by the fact that he is 30 years old that he just cannot get over this striking achievement...

"And now, let's hear from the friendly yet deeply committed people over at ZISH. We speak your language, however badly you speak ours! Yes, it's ZISH

wherever beautiful people get together! ZISH is delicious with pickles but also with lower taxes! Low in calories, high in VAT, it comes in the exciting new reusable deopencans container. Choose ZISH for less governmental blundering, more blundering by private enterprise!

"Now watch this radio demonstration. Here are two dirty towels, all spotted with dependence on America. We'll just dip this one in magic ZISH, and this one in List X. Why, the List X towel is still all dirty and spotted. But — would you believe it? — the ZISH towel is sparkling white and has a balanced and pragmatic yet ideological budget!

"So change now from governmental corruption to the mint-fresh tingle of corporate corruption..."

And so, all of you out there with your television sets, eagerly awaiting a commercial channel, there's your little preview. But of the politics, the toothpaste is still so close. See what fun it is to be considered an idiot by skilled ex-pertal □

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

POST PULLOUT GUIDE

The Poster

SPRING FESTIVAL

Theatre

THEATRO DI ROMA — From Italy. "Rosa," a play without words by C. Remotti and R. Geronzi. (Haifa, Beit Hahayal, Sunday at 8.30 p.m.)

COMPAGNIE PHILIPPE GENTY — Puppet Theatre from France. (Tel Aviv, Beit Arlosoroff, 5 Bellinson Saturday at 7.30 p.m.; Beit Hahayal, Walmark and Pithu, Thursday at 8.30 p.m.; Beit Hahayal, Sunday at 8.30 p.m.; Beit Hahayal, Monday at 8 p.m.; Jerusalem Theatre, Wednesday at 8.30 p.m.)

TEMPERED GLASS, Book 1. (Jerusalem, Israel Museum, Saturday at 8.30 p.m.)

URI SHOMAM, flutes; **DAVID CHEN**, violin; **HANOCI GREENFELD**, piano; — J.S. Bach: Trio-sonata from "The Musical Offering"; Beethoven: Sonata for Flute and Piano; Beethoven: Sonata No. 8; J.S. Bach: Trio-sonata in C Major. (Jerusalem, Khan, opposite Railway Station, Sunday at 8.30 p.m.)

JERUSALEM SYMPHONY ORCHESTRA — Conductor: Gary Bertini. Heather Harper, soprano; Emily Boreadon, alto; Women's choir directed by Paula Ieroff; The Tel Aviv Quartet with Zeev Blumberg — violin; Alla Yampelsky — cello. Works by Schoenberg, Alban Berg, Debussy, Nielsen. (Jerusalem Theatre, Monday at 8.30 p.m.)

DANCE

RATHEVA DANCE COMPANY — Works by Christopher Bruce, Rina Yerushalmi, Glen Tetley. (Jerusalem Theatre, Saturday at 8.30 p.m.)

MUSIC

VARO NISERY — Piano recital J.S. Bach: Preludes and fugues from "The Well

ENTERTAINMENT

Jerusalem

EVING OF JAZZ — Dan Gottried, piano; Aaron Kaminsky, drums; Victor Petrov, bass. (Pargod Pooket Theatre, 54 Reish, Wednesday at 9.30 p.m.)

EVING OF MIMM — With Hanech Rosen. (Pargod Pooket Theatre, 54 Reish, Saturday at 8 p.m.; Teviva, 28 King George, Wednesday at 8 p.m.)

POETRY READING — American poets Ark Williams, Edwin Honig, and Sheryl Kay Kaplan read their works. (Teavva, 50 King George, Sunday at 9 p.m.)

ARTISTS AND JELLES — By performers of Tevva's Muloat. (Teavva, 50 King George, Saturday at 8 p.m.)

SOBER JACQUES FREYET — Songs and poems translated by Shmuel Reish. With pianist Willy Adler, Liraz Padvo and David Doravil. (Teavva, 50 King George, tonight at 8.30 p.m.)

Tel Aviv

ADAM AND HAVAI — Musical comedy by Yonatan Oshen. (Beit Hahayal, Weimann and Pithu, Saturday and Sunday at 9 p.m.)

RAYA ALBERSTEIN — Songs and plays her guitar. (Teavva, 50 Ibn Ovir, Monday at 9 p.m.)

EVING WITH ANI LAVIE — Songs and entertainment. (Beit Hahayal, Weimann and Pithu, Saturday at 9 p.m.)

KIMTUT SONG CLUB — (Teavva, 50 Ibn Ovir, Wednesday at 8.30 p.m.)

LA BOHEME — At Teviva sings songs of Charles Aznavour. (Holon, Ritz, tonight at 8.30 p.m.; Beit Hahayal, Saturday at 8.30 p.m.; Beit Hahayal, Sunday at 9 p.m.; Carmel, Wednesday at 8.30 p.m.)

LOVE IN THE BALANCE — (Ramat Nat, Tel Aviv, Thursday)

THE ISRAELI CHAMBER ENSEMBLE — Subscription concert No. 7, Jeho Nelson conductor. Kase Hutanam, violin; Robin Weisel, soprano; Mira Zekai, alto; Arjan Blanken, tenor; Willy Haparnas, baritone, with the Rina National Choir. All-Mosart programme: "The Magic Flute" — Overture in A Major, K.289; "Serenade Nocturne" in D Major, K.289; "Vespera" "Solennus do Confessore," for soloists, choir and orchestra, K.289. (Jerusalem Theatre, Thursday)

ISRAELI SACH SOCIETY — J.S. Bach: "If I Forget Thee O Jerusalem" and other works for Cello, Organ, Harpsichord, with Ozeron Brown, Ed Freud International Evangelical Church, 55 Hanotiv, Saturday)

TRAVIA STORIES — Children's cabaret stories in music, movement and dance. (Jerusalem, Teavva, 50 King George, Saturday at 11 a.m.)

ZARAH PUPPET THEATRE — (Haifa, Shveta Theatre, 6 Haport, Wednesday at 8 p.m.)

MUSIC

All programmes are at 8.30 p.m. unless otherwise stated.

FOR CHILDREN

LIGHTS PARADE — Film with Charlie Chaplin. (Jerusalem, Israel Museum, Thursday at 3.30 p.m.)

GOLDY LOCKS AND THE THREE BEARS — Play for children. (Haifa, Shveta Theatre, 3 Haport, Saturday at 11 a.m.)

TRAMPOLINA — The songs of Danny Kaye sung by Tzipi Shveta. (Acre, Can Eden, Monday at 4.30 p.m.; Kiryat Ata, Shveta, Tuesday at 1 p.m.; Rehovot, Beit Hahayal, Wednesday at 4.30 p.m.)

DANCE

THE SAT-DOR DANCE COMPANY — Hilarious songs (Gene Hill, Segani; Concorio; Charles Chazany) Journey (Domy Heller-Selzer). (Tel Aviv, Sat-Dor Theatre, Thursday at 8.30 p.m.)

OPERA

THE ISRAEL NATIONAL OPERA — Mozart: Don Giovanni. (Tel Aviv, Saturday; Haifa Auditorium, Monday)

Rosalia: The Barber of Seville — (Tel Aviv, Thursday)



Sombre virgins confined in the macabre house of their insane mother in 'The House of Bernarda Alba.'

THEATRE

All programmes are in Hebrew unless otherwise stated.

Jerusalem

THE EMIGRANTS — A bitter searing story of two emigrants from a communist country, a peasant who left to make money and an intellectual who wanted to write a book on freedom but lost the urge. (Hebrew University, Wise Auditorium, Sunday, 8.30 p.m.)

ONLY ONE MID — Based on the traditional Passover song, "Havayin High School, today at 8.30; Kiryat Hayovel, Stern Street, Sunday at 4 p.m.; Kiryat Menahem, Sunday at 8.45 p.m.; Katamen-tet, Monday at 4 p.m.; Katamen-vav, Monday at 8.45 p.m.)

Tel Aviv

AN ISRAELI IN AMERICA — Satirical comedy written by Ellis Ragle about an Israeli seeing his fortune in America, with Yehoshua Rado, Gadi Levi, Rachel Dayan, Elmer Kalderson, Marina Rosell and Avi Hofman. Produced by the Lila Theatre. (Nahmani Hall, 17 Nahmani, Saturday at 7.30 and 9.00 p.m.; Thursday at 8.30 p.m.; Beit Hahayal, Sunday at 8.30 p.m.)

THE EMIGRANTS — (Tel Aviv University, Bar Shira Hall, Saturday at 9 p.m.)

EQUUS — Peter Shaffer's play about a boy who gauged out the eyes of five horses. The staging by British director Peter James fails to generate the passion without which the play has little meaning. Produced by the Carmel Theatre. (Carmel, 101 Disengoff, Sunday)

THE GOOD WOMAN OF SETZUAN — Brecht's play translated by Shmuel Sandbank, about the suffering of a good woman destined to live in a corrupt town of sinners.

Haifa

BORN YESTERDAY — The Haifa Theatre's revival of the thirty-year-old Broadway comedy under Nola Chilton's direction shows how quickly comedies of this sort age but the show is still amusing, with a great deal of pace and a remarkable performance by Gita Minto as the dumb blond who sees the light. (Haifa Municipal Theatre, 50 Pevanar, Thursday at 8.30 p.m.)

THE HOUSE OF BERNARDA ALBA — Bernarda Alba's production of Lorca's stark drama about five virgins shut up

Haifa

THE ISRAELI CHAMBER ENSEMBLE — Subscription concert No. 8, Jeho Nelson conductor. Kase Hutanam, violin; Robin Weisel, soprano; Mira Zekai, alto; Arjan Blanken, tenor; Willy Haparnas, baritone, with the Rina National Choir. All-Mosart programme: "The Magic Flute" — Overture in A Major, K.289; "Serenade Nocturne" in D Major, K.289; "Vespera" "Solennus do Confessore," for soloists, choir and orchestra, K.289. (Jerusalem Theatre, Thursday)

ISRAELI SACH SOCIETY — J.S. Bach: "If I Forget Thee O Jerusalem" and other works for Cello, Organ, Harpsichord, with Ozeron Brown, Ed Freud International Evangelical Church, 55 Hanotiv, Saturday)

TRAVIA STORIES — Children's cabaret stories in music, movement and dance. (Jerusalem, Teavva, 50 King George, Saturday at 11 a.m.)

ZARAH PUPPET THEATRE — (Haifa, Shveta Theatre, 6 Haport, Wednesday at 8 p.m.)

MUSIC

All programmes are at 8.30 p.m. unless otherwise stated.

RECORDS

DICK ELINGTON & JOHN COLTRANE (C.B.S. Records AS 59) — C.B.S. are tactically trying out the jazz market here, and have picked a fascinating record to start with. Recorded in 1959, the eight tracks represent the first collaboration between these two jazz kings. The venture worked out well; the music is relaxed, neither over-adventurous nor unimaginative. Most of the material was written by Ellington, and the record has the backing of Aaron Shveta from 1954-78: four years of Beale music and five of solo Harrison. Most Beale

THEATRE

Haifa

THE ISRAELI CHAMBER ENSEMBLE — Far details see Jerusalem. (Haifa Auditorium, Saturday at 8.30 p.m.)

THE HAIFA SYMPHONY ORCHESTRA — In honour of raulfloction of Jerusalem. Joe Friedlano, conductor; Shuli Notan — Soloist; singing group from Beit Nagier. (Haifa Auditorium, Sunday)

Other Towns

THE ISRAELI CHAMBER ENSEMBLE — For details see Jerusalem (Givat Haim, tonight; Rishpon, Beit Hahayal, Wednesday)

Other Towns

fans will have all of side one in their collection, and probably some of side two (which contains two tracks from "All Things Must Pass"). But those who are renewing their Beale records could do worse than buy this one.

For last-minute changes in times of performance, or where times are not available, please contact Ben Office.

Tel Aviv Cinemas

Commencing Saturday, May 14, 1977

ALLENBY Tel. 57820
6.30, 9.30



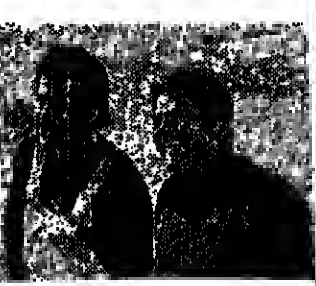
The Dirty Dozen
MARVIN BROWNE BRADSHAW CROWN
JOHN CARRADINE JACKIE KENNEY LOPEZ
DAVE LADD RICHARD WALKER WENDY
METROCOLOR

BEN YEHUDA Tel. 222769

3rd week
Directed by
LINA WERTMULLER
Seven Beauties
UIGARLO GIANNINI

CHEN Tel. 282288

R. Yardenon Y. Phari
present
YEHUDA HARKAN
REUVEN DAR-YGTAM
a Samuel Imberman film
**LET'S BLOW
A MILLION**
Jack Cohen, Yoni Eilon
and many more.
producer: Shimon Arama



CINEMA ONE

Israel Premiere
**NIGHT TRAIN
MURDER**
ERICA MARIA SALERNO
4.30, 7.15, 9.30
Friday 10 p.m. & midnight

DEKEL Tel. 454114/5

Israel Premiere
6.15, 9.00
Seven Stars release
in colour
**VOYAGE OF
THE DAMNED**
starring:
FAYE DUNAWAY
MAX VON SYDOW
OSCAR WERNER
MALCOLM MCDOWELL
JAMES NABON
ORSON WELLES
LEE ORANT
Directed by
Stuart Rosenberg

CINEMA TWO

4th week
TONIGHT
at 10-12 midnight
Sat. 7.15 - 9.30
Weekly 10 - 12 - 2
4.30 - 7.15 - 9.30



No one does it to you
like Roman Polanski

Riviera Pictures Presents
A Roman Polanski Film
**THE
TENANT**

Isabelle Adjani
Melynn Douglas
Shelley Winters
In Color A Paramount Picture

DRIVE-IN
CINEMA
Tel. 471777

presents for you week
TONIGHT at 10 only
weekdays 1.15, 9.30
(excluding Sat.)

For the price
of a movie,
you'll feel
like a million

Walter Matthau
George Burns
Richard Benjamin
Neil Simon's



GORDON Tel. 244873

10th week
NINA
LIZA MINNELLI
INGRID BERGMAN
4.30, 7.15, 9.30

HOD Tel. 226228

4th week
A story of a squad
of parachutists
**STRETCHER
DRILL**
Director:
YEHUDA (Jed) NEEMAN
with GIDI GOV

ESTHER Tel. 225010

2nd week



**CLINT
EASTWOOD
IS
DIRTY HARRY**

4.30, 7.15, 9.30

GAT Tel. 207888

ISRAEL PREMIERE
At last a picture of
kids as they really are



**WALTER MATTHAU
TATUM
O'NEAL
"THE BAD NEWS
BEARS"**

4.30, 7.15, 9.30

LIMOR Tel. 260778

5th week
4.30, 7.15, 9.30
★ ANTHONY QUINN
★ ADRIANO PANENBAND
★ OAPUONE
★ OOBINNE OLERY



BLUFF
"MESSIAH FILM"

MAXIM Tel. 287487

4th week
**KOO STARK
EMILY**
4.30, 7.30, 9.30

MOGRAHI Tel. 208331

1st week



**A STAR
IS BORN**

4.30, 7.15, 9.30

OPIOR Tel. 618321

ALAIN DELON
LE GANG
4.30, 7.15, 9.30

ONLY Tel. 284035

Israel Premiere
OLENDA JACKSON
★

**"The Incredible
SARAH"**
4.30, 7.15, 9.30
Stiller Film

PARIS Tel. 236808

10-12-2-4-7.15-9.30
some people will do
anything for \$249,000.92



**THE FORTUNE
COOKIE**

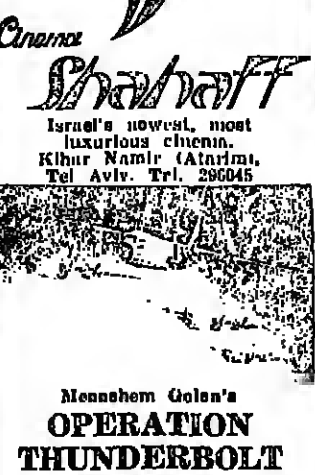
FEER Tel. 445705

8th week
4.30, 7.15, 9.30
★ CATHERINE DENEUE
★ ANOUK AMEE
★ CLAUDE LELOUCH



SHAHAF Tel. 208331

0th week



Menachem Golan's
**OPERATION
THUNDERBOLT**
★ YERODAN QAOIN
★ ABEL YAVAN
★ GILA ALMAGOR
Weekdays: 4.30, 7, 9.30

TEL AVIV Tel. 281181

2nd week
★ Sophie Levy
★ Richard Harris
★ Ava Gardner
★ Hart Lancaster
★ Leo Sirensberg



**"The Cassandra
Crossing"**
Produced by Carlo Ponti
Directed by
George Pan Amos
Music by Jerry Goldsmith
A "Seven Stars" Release

AMPHITHEATRE

The biggest audience hit
**The Cassandra
Crossing**
Starring SOPHIA LARSEN
in technicolor
owing to length
Perla: 4.00, 8.30, 9.15

ARMON Tel. 604848

ISRAEL PREMIERE
Simultaneously with 12 other
theatres in Israel
REUVEN DAR-YGTAM
YEHUDA HARKAN
YONI EILON
in an extraordinary
Israeli thriller

**LET'S BLOW
A MILLION**
no compl. tickets
Perla: 4.00, 9.30, 9.15

ATZMON Tel. 604848

2nd week
A story of a squad
of parachutists
Directed by
Yebede (Jed) Neeman
**STRETCHER
DRILL**
Perla: 4.00, 8.45, 9.00

CHEN Tel. 606272

4th week
VOLKER BOULGONDORFF
**THE LOST
HONOUR OF
KATHERINA
BLOOM**
Sat. night 8.45, 9.00
Weekdays at 4.30 in German
Evenings 8.45, 9.00 in Engl.

MIRON Tel. 606303

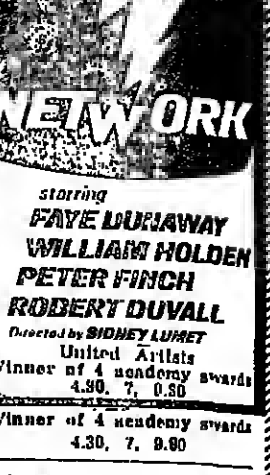
from Friday
six repl. Perla.
A big sexy suspense hit
NEON
with SAMMY FREY
ANN LACHARLOS
For Adults Only

MORIAH Tel. 242477

festival
John Huston's
famous novel
EAST OF EDEN

STUDIO Tel. 208317

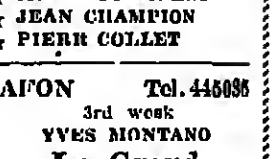
9th week



starring
FAYE DUNAWAY
WILLIAM HOLDEN
PETER FINCH
ROBERT DUVALL
Directed by SIDNEY LUMET
United Artists
Winner of 4 academy awards
4.30, 7, 9.30

TCHELET Tel. 443860

4th week
L'INVITATION



Olaude Ourella's Film
★ MICHEL ROBIN
★ JEAN-LUC BIDEAU
★ JEAN CHAMPION
★ PIERRE COLLET

ZAFON Tel. 446888

3rd week
YVES MONTANO
**Le Grand
Escogriffe**
4.30, 7.15, 9.30

ONLY Tel. 81888

5th week
LIZA MINNELLI
and
INGRID BERGMAN
in

NINA
8.45, 9.00

FEER Tel. 606228

best picture of the year
winner at 4 Academy Awards
NETWORK
FAYE DUNAWAY
WILLIAM HOLDEN
PETER FINCH
ROBERT DUVALL
no compl. tickets
owing to length
Perla: 4.00, 8.30, 9.30

RON Tel. 606060

9th week
Menachem Golan's
great new film
**Operation
Thunderbolt**
with
YERODAN QAOIN
GILA ALMAGOR
ABEL YAVAN
Perla: 4.00, 8.45, 9.15

SHAVIT Tel. 83346

3rd week
★ ELLIOTT GOULD
★ DIANE KEATON
★ LISA MINNELLI
★ INGRID BERGMAN
★ LISA MINNELLI
★ INGRID BERGMAN
★ LISA MINNELLI
★ INGRID BERGMAN

**I WILL I WILL
FOR NOW**
All week 8.45, 9.00
Sat. and Sun.
no cinema Perla: 9.00

Ramat Gan Cinemas

Commencing Saturday, May 14, 1977

ARMON Tel. 720700

Israel Premiere
WALTER MATTHAU
**THE BAD NEWS
BEARS**
4, 7.15, 9.30

HADAR Tel. 723822

LE GANG
ALAIN DELON
4, 7.15, 9.30

LILI

3rd and last week
MEL BROOKS
SILENT MOVIE
7.15, 9.30

ODEA Tel. 721720

9th week
**Operation
Thunderbolt**
4, 7, 9.30

Petah Tikva

SHALOM

**STRETCHER
DRILL**
LISA MINNELLI
Sat. 7.15, 9.30
Weekdays: 7.15, 9.15
Tuesday 7.15 only

Netanya

ESTHER

7th week
**OPERATION
THUNDERBOLT**
Sat. 5, 7, 9.15
Weekdays: 4.30, 7, 9.15

OASIS

4th week
MARIE-CHRISTINE
HARRAULT
MARIE-CHRISTINE FISHER
VICTOR LAMOUX in
**COUSIN
COUSINE**
4, 7.15, 9.30

RAMAT GAN

After the great success
at Esther Cinema
7.15, 9.30
3rd and last week
**I WILL ...
I WILL ...
FOR NOW**
ELLIOTT GOULD
DIANE KEATON
7.15, 9.30
No invitations, nor reductions

RAMA Tel. 721912

7.15, 9.30
**UNDER THE
SIGN OF VIRGO**
Adults Only
Mon. and Wed. at 4.30 also

Herzliya

DAVID Tel. 084021

2nd week
Sat. and all week
7, 9.15
**COUSIN
COUSINE**
Wed. at 4.30
WHEE WENN VIE
LOSKOLANSSEN

TIFERET Tel. 087300

4th week
**L'AILE OU
LA OUSSE**
LOUIS DE FUNES
COLOMBE
7.15, 9.15

Jerusalem Cinemas

Commencing Saturday, May 14, 1977

ARNON Tel. 224820

WOODY ALLEN

THE FRONT

EDEN Tel. 223820

JACK COHEN -
YERODAN BARKAN
in the comedy
**Let's Blow a
Million**

EDISON Tel. 224058

Starting the 14.57
Saturday 7.15, 9.00
Weekdays 4, 7, 9
A great Kerela with the
star at all stars

**Bruce Lee The
Star Of All Stars**
with BRUCE LEE
in Colour

HABIRAH Tel. 232560

Cours après moi...
Que je t'attrape
ANNIE GIRARDO

JERUSALEM

Marx Brothers
at the Races
7 and 9.15 p.m.

MITCHELL

2nd week
6.45, 9.15

PETER FINCH
FAYE DUNAWAY
NETWORK

ORHIL Tel. 234176

2nd week

NINA

★ LIZA MINNELLI
★ INGRID BERGMAN

ORNA Tel. 224738

PAUL NEWMAN
ANN BANCROFT
LIZA MINNELLI
in Mel Brooks
SILENT MOVIE

ORION Tel. 223914

SUSAN OROOK
TIMOTHY DOTTONS
**A Small Town
in Texas**

RON Tel. 234704

8th week
Producer Menachem
Golan's movie
**Operation
Thunderbolt**
Saturday 7, 9.15
Weekdays 4, 7, 9.15

SEMADAR

7, 9
**CABIRIA
NIGHTS**



'The Dirty Dozen' hardened criminals on a mission in Nazi-occupied Europe.

FILMS IN BRIEF

THE BAD NEWS BEARS - Walter Matthau plays a coach who drinks incessantly and Tatum O'Neal is a pitcher. Directed by Michael Ritchie.

BLUFF - A frolicsome tale of two Italian confidence tricksters, set in the 1920s. Adriano Celentano ("Yuppi du") gyrates his way through some ingenious trickery and Anthony Quinn leads out of place in this lightweight, nonsensical comedy. Capullo is the owner of a gambling den. Well dubbed in English.

COUSIN, COUSINE - Light, whimsical domestic comedy, not impertinent but agreeable with some well observed detail. Directed by Jean-Charles Tobbia with Marie-Christine Barrault, Marie-France Pisier and Victor Lanoux. In French.

THE GIFT DOZEN - Re-issue of the action-packed film in which a dozen tough American criminals are sent on a mission to Nazi-occupied Europe.

EARTHQUAKE - A traditional blockbuster. "Earthquake" has skyscrapers collapsing, smoldering sirens and drama burning. Charlton Heston, Ava Gardner star, Richard Widmark, and George Kennedy.

OPERATION THUNDERBOLT - The Israeli-made film on the Etzebi rescue mission directed by Menachem Golan. This one stars real Israeli including some familiar Cabinet faces. Fast paced and more convincing than the previous versions.

EAST OF EDEN - Re-issue of Elia Kazan's 1955 adaptation of Steinbeck's novel centering on the lives of natural, unpretentious people and their interdependence, with the search for love as a subsidiary theme. With James Dean, Julie Harris and Raymond Massey.

THE FORTUNE COOKIE - Comedy directed by Billy Wilder with Jack Lemmon as a TV photographer who gets knocked unconscious in the process of covering a football game.

THE FRONT - Tragi-comedy about the McCarthy era directed by Martin Ritt. Stars Woody Allen, Zero Mostel and Herschel Bernardi.

LE GRAND ESCOGRIFFE - Yves Montand, Claude Brasseur and Agostino Belli collaborate to swindle a millionaire's baby with another, in this kidnap-ransom film spoof by Claude Pinoteau. 14-month-old Alberto steals the show.

THE INCREDIBLE SARAH - Portrays the life and loves of the famous actress Sarah Bernhardt, who died aged 46, and she gets her son's

history teacher, Claude Leclerc's 20th film in musical pink in easy French.

L'INVITATION - Swiss-French co-production by new Swiss director Claude Goretta about a garden party for French insurance salesman. The mosaic of behavioural nuances presented in this film is beautifully fitted together and touching in wit.

I WILL, I WILL ... FOR NOW - Farceful comedy. Musky. With Elliott Gould and Diane Keaton.

THE SUNSHINE BOYS - Film version of Neil Simon's Broadway success about a pair of feuding, elderly ex-vaudevilleans who are teamed up appearing in a TV musical programme. It is thoroughly enjoyable, hilarious and all times touching. Walter Matthau and George Burns are first-rate while Richard Benjamin gives his best performance to date. Directed by Herbert Ross. Entertainment for all ages.

STRETCHER DRILL - Israeli film by director Jed Neeman portrays the training process of paratroop recruits in the initial period of army service.

THE TENANT - Roman Polanski's latest film has himself playing Truhovsky, a Polish aristocrat living in Paris, burdened by his Slavic paranoia and isolation. Isabelle Adjani, Shelley Winters, Melynn Douglas, Je Van Fleet and Lila Kedrova contribute to drive Truhovsky into a world of lost identity.

SPECIAL FILM SHOWINGS

EDITH PIAT - Tells of the famous chanteuse's life up to her first great success in 1928. In her first screen appearance 19-year-old Brigitte Arie gives a lively performance in the name role but generally the acting and direction (Guy Casaril) are on the crude side. The songs, some actual Piat recordings and some sung by Betty Mara are worth hearing. (Jerusalem, Israel Museum, Tuesday at 8.30 p.m.)

SLAUGHTERHOUSE 5 - Faithful transcription of the novel of the same name by Kurt Vonnegut Jr., which was a favourite of American students some years back. A tale of social protest it describes the life of Billy Pilgrim (Michael Sacks), a veteran of World War II who undergoes a spiritual crisis after being present at the fire-bombing of Dresden. Uneven picture which has some very fine scenes. Directed by George Roy Hill. "The Sling". (Haifa, Beit Abba Khesney, 7.15, 9.15, Saturday at 7 and 9 p.m.; Sunday.)

SUNSHINE - With Frederic Cahn. (Jerusalem Cinema, today at 9.)

The Week's TV/Radio Highlights

THURSDAY



Alus Avraham Only
Army. 21.05

100

[illegible][illegible]

Radio story (no details available)
\$22.00 (Stereo): Beethoven — Shostakovich
Rudnikoff, piano — Schenberg: Six pieces, Op.19; Beethoven: 32 variations in C minor; Liszt: Etude; Chopin: Sonata No.8 in B Minor.
Pr. \$68
3.00 Light Classical music
Library party
Lessoon for spoken Arabic
Lessoon for spoken Arabic
Lessoon for spoken Arabic

E

LE

ECT

TIC

DN³

SF

DE

CL

AL

1

IBM

**Presented to the intelligent voter
by the Labour-Mapam Alignment**



To the intelligent voter

There is no complacency in the ranks of the Labour alliance as we contemplate the tasks that await us in the next four years. No people is so keenly self-critical as the Israelis, and in no section of our public life is there a more continual effort of self-examination, readiness to learn from past errors, and determination to change out-of-date methods, practices and policies, as in the Labour Movement.

Every achievement in human affairs, every new stage in human progress, brings to light new problems. The Zionist Movement, the people and the Government of Israel, and particularly the Labour Movement, have always been marked by their capacity to diagnose the problems and go forward undismayed to meet the new challenges.

In these elections, Labour is confronted by a score of groupings and factions, which, in order to win votes, are prepared to denigrate Israel's achievements during the past 30 years, to exaggerate every difficulty and magnify every shortcoming, even at the cost of serious damage to public morale.

To the People of Israel

from Shimon Peres, the next Prime Minister

Dear fellow-citizen,
With your support, the seventeenth of May may mark a turning-point in our history, a moment that will determine the destiny of our country for many years to come. Let us not be found wanting at this fateful hour. We present to the electorate a list of candidates to the Knesset which is a faithful reflection of the character of our people and the map of our country.

We present a programme which is balanced and realistic in regard to foreign policy, firm and determined on matters of security, responsible and progressive on questions of economic development and social welfare.

Our list of candidates and our programme for the next four years give you the assurance that in the immediate future we shall concentrate all our efforts and resources to pave the road to peace settlements in the Middle East, to strengthen the Israel Defence Forces and the domestic manufacture of armaments, to restrain inflation, to close the gap between our social strata, to advance industry and agriculture.

Our real adversary is not so much the



We need your confidence to enable us to negotiate for peace; to consolidate our security; to eradicate social ailments; to overcome economic hardships; to build a free, democratic community on a basis of social justice; to lift up once more the prestige of Israel in the eyes of the Jewish people, in the eyes of the world — and in our own eyes.

We need your support in order to establish and maintain a stable Government, which says what it means and does what it says, which does not have to haggle and compromise with every small party and minor faction, which is not threatened day by day with extortionate demands and frequent crises.

It is for these purposes that we confidently ask for your support on the 17th of May.

To olim from English-speaking countries

WE, WHO HAVE COME to Israel from English-speaking countries, believe that the Labour-Mapam Alignment is the only political body that can give the nation the leadership it needs in the quest for peace and security, economic development, social justice, and Jewish solidarity.

WE ARE CONVINCED that Labour alone has the experience, ability and wisdom to avoid extremist policies on both flanks, to overcome present difficulties and re-

tify past errors, and to lead our people onward to new achievements, with a renewed sense of purpose and national unity.

WE CALL ON YOU to help Shimon Peres as Prime Minister, supported by Yigal Alon, Abba Eban and the rest of the Alignment's team, to give Israel a vigorous and responsible Government, backed by a stable parliamentary majority, by voting **EMET** on May 17.

Ada Agrezo, New York - Tel Aviv
Howard Agrezo, New York - Tel Aviv
Simna Altman, New York - Tel Aviv
Dr. Abraham Avichol, Toronto - Jerusalem
Avraham Avidar, Leeds - Kibbutz Kfar Hama
Zalman Avner, Cape Town - Tel Aviv
Shim Ben-Yosef, Johannesburg - Tel Aviv
Aaren Ben-Yosef, London - Tel Aviv
Shmuel Ben-Zvi, Kibbutz Eilat Hankelel
Dr. Dov Bigman, New York - Tel Aviv
Edith Burway, New York - Ramat Hasharon
Shim Ben-Lavie, Camden, N.J. - Jerusalem
Greer Fay Cushman, Melbourne - Jerusalem
Della Cuspi, Kfar Menahem
Aryeh Cheshin, Manchester - Tel Aviv
Lilly Boyrach-Cohen, New York - Herat
David Cuspi, Buffalo - Kibbutz Kfar Eglon
Prof. Sarah Feder, Columbia, Ms. - Jerusalem
Dr. Berl Fryder, New York - Tel Aviv
Norman Furman, New York - Tel Aviv
Stedie Gold, Minneapolis - Kibbutz Kfar Eglon
David Goldelman, Philadelphia - Jerusalem
David Goldfarb, New York - Jerusalem
Max J. Goldfarb, Cleveland - Kiron

Bert Goldstein, New York - Jerusalem
Judith Gottlieb, New York - Tel Aviv
Dr. Gershon Gross, Washington - Novus Han
Evelyn Hagan, Los Angeles - Jerusalem
Vallie Hirsch, New York - Tel Aviv
Laila Holmfist, Detroit - Tel Aviv
Mor Jaffe - Kibbutz Ezer Dor
David Karpman, Winnipeg - Kibbutz Urim
Rosa Kaufman, Cleveland - Tel Aviv
Moshe Karpus, New York - Kibbutz Geshet Han
Mik Klayton, New York - Tel Aviv
Dr. Harold Korey, Chicago - Jerusalem
Dr. David Kustalevsky, New York - Jerusalem
Yakov Lurie, Camden, N.J. - Jerusalem
Alea Levine, Durban - Tel Aviv
Bill Lewis, Chicago - Jerusalem
Shelley Liker, Kibbutz Kfar Macabbi
Eva Lovvick, London - Jerusalem
Mikhael Laurie, Glasgow - Jerusalem
Jeanette Miller, London - Tel Aviv
Max Mlodovnick, Johannesburg - Tel Aviv
Sarah Morris - Jerusalem
Raele Marantz, Melbourne - Jerusalem

Dr. Stanley Merson, New Jersey - Kfir Bhum
Moseleim (Meggy) Margalit, London - Kibbutz
Kfir Bhum
Dr. Yehoshua Mordk, London - Jerusalem
Ruth Fan, New York - Kibbutz Kibbutzim
Yehuda Fares, New York - Kibbutz Kibbutzim
Sarah Forlivo, Philadelphia - Be'eraba
Chana Flatau, Kfir Shimon
Dr. Herman Fomareg, Chicago - Jerusalem
Moshe Roselti, London - Tel Aviv
Cladya Sabat, London - Jerusalem
Harry Sabat, London - Jerusalem
Charles Sand, Milwaukee - Jerusalem
Loula Sand, Milwaukee - Jerusalem
Narry Sandler, Port Elizabeth - Tel Aviv
Leah Shapiro, Capetown - Tel Aviv
Maurice Shlosberg, Johannesburg - Tel Aviv
Chaya Sichel, Johannesburg - Tel Aviv
Sylvia Nosse-Tadlit, New York - Tel Aviv
Evi Weinberg, London - Tel Aviv
Yona Yarnal, Kibbutz Ein Hashofet
Esther Zaackel, Chicago - Tel Aviv
Dr. Jack Zaackel, Chicago - Tel Aviv

ELECTION SPECIAL — THE LABOUR-MAPAM ALIGNMENT

What Israel has done under Labour leadership

Labour's opponents, especially on the right, ascribe all the ills that flesh is heir to in Israel, all the difficulties that accompany the enormous tasks of this generation, to the "Regime," or the "System" established and maintained in 30 years of Labour leadership. There have been mistakes; there is much unfinished business; many tasks are only half completed. But first let us remind ourselves of the things that have been done by the people of Israel, with the aid of world Jewry and friendly Governments, under this much-criticized "regime."

THE RULE OF LAW

WE HAVE an independent and an incorruptible Judiciary. Everyone is equal before the law — from the Prime Minister to the ordinary citizen. There is no government interference with the enforcement of the law.

DEFENCE OF ISRAEL

OUR STRONG, EFFICIENT and well-equipped citizen's army has earned the confidence of the nation and the admiration of the world. It is officered by our finest men, irrespective of political allegiance. It has been built, organized, and armed with the best available weapons, under Labour Ministers of Defence, from David Ben-Gurion to Shimon Peres. We have a dynamic arms and aircraft industry, unequaled by many larger countries; its products are among the best in the world, and it reduces our dependence on foreign supplies.

REALISTIC FOREIGN POLICY

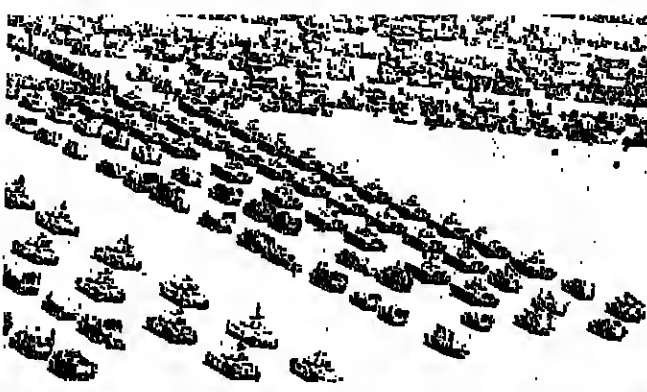
THE GOVERNMENT'S firm, but flexible foreign policy has protected Israel's vital security interests while pursuing every prospect of peace and preserving the sympathy and understanding of our friends — especially the United States, whose support is essential for the maintenance of our armed strength. For the first time in Israel's history — thanks to the vigilance of the Defence Forces, the interim agreements with Egypt and Syria, and a wise policy in regard to Lebanon — we have had a year of almost perfect quiet on the borders. By rejecting both extremes — the Likud's "not-an-inch" policy and the Rakah-Shefi "give-it-all-back" policy — strengthening the borders by planned settlement, insisting that any agreement must provide for secure, defensible frontiers, and calling for a solution of the Palestinian Arab problem in the framework of peace with Jordan — the Alignment Government has kept open the road, that may, one day, lead to peace.

AN EXPANDING ECONOMY

ISRAEL'S ECONOMY has grown at one of the highest rates in the world. The Gross National Product increased, in real terms, by an average of 8.2 per cent a year between 1960 and 1970, compared with 2.6% for Britain, 8.4% for the U.S.A., 5% for Canada, and 8.9% for Japan. The standard of living (consumption per capita) grew in 1960-75 by an annual average of 6.9 per cent (1.7% in Britain, 2.5% in the U.S.A., 7.3% in Japan). Exports have gone up from \$380 million in 1965 to 4,640 million dollars in 1970 — a thirteen-fold increase, an average of 19% a year (5.7% in Britain, 6.8% in the U.S.A., 18.3% in Japan). Our agriculture is one of the most efficient and progressive in the world. Our industry has grown from next to nothing, owing to large-scale investment and Government encouragement of private, state and cooperative enterprise. Only an efficient and highly developed industry has made it possible to expand industrial exports from \$145 million to \$1,850 million in 1960-75 and to manufacture a fighting aircraft among the best in the world.



Shimon Peres with David Ben-Gurion



Armoured corps symbolizes Israel's military might



Aircraft industries: building self-reliance in arms



Foreign Minister Ailon with Secretary Vance



Agriculture: impressive achievements in 30 years

OVERCOMING EFFECTS OF YOM KIPPUR WAR

The Yom Kippur War cost the economy the equivalent of an entire year's national product, increased the burden of defence from IL4 billion in 1973 to IL4.1 billion in 1977, and raised the balance-of-payments deficit from \$2.5 billion in 1973 to \$3.9 billion in 1975. Owing to the Government's policies, exports grew in 1976 by 26% and the payments deficit was reduced by \$600 million — 15 per cent — to \$3.3 billion. At the same time, full employment was maintained (the United States had over 8 million unemployed in 1976-7; Britain and West Germany had over 1.3 million each). These achievements had to be paid for: the high cost of defence, the rising world prices of raw materials and foodstuffs, and the maintenance of full employment led to an inflation of 38 per cent, which stimulated widespread wage claims.

SOCIAL SERVICES

DESPITE THE ECONOMIC STRINGENCY and the heavy burden of defence, much more has been done to preserve and improve the standard of living of the weaker members of our society: In 1972, IL4 billion was spent on supplementing family incomes — this year the total will be IL10 billion. The old-age pension for a needy couple has gone up from 20% of the average wage in 1972 to 48 per cent in 1976; the monthly family allowance for four children has risen in the same period from 11% of the average wage to 30% and the social welfare allowance for a family of the same size from 51 per cent to 70 per cent. In this field, the recommendations of the Katz Committee on youth in distress (published in 1978) have been fully implemented.

A bill to provide medical insurance, including hospital services, for all has been presented to the Knesset. It ensures that every one — wage-earner or self-employed, irrespective of trade union membership — will be able to join the medical insurance fund of his or her choice. Hospital accommodation has been considerably expanded: over 1,200 new beds have been provided and four new hospitals, with 2,000, are to be opened in the next two years.

HOUSING

A vast housing programme has been carried out with government aid, finance and guidance, mainly for the benefit of new immigrants, slum dwellers and young couples. Between 1970 and 1976, 313,000 homes — sufficient to house about one-third of the population — have been provided by the Government. In 1960, more than one-fifth of all families lived in overcrowded conditions: more than three persons per room. The percentage fell to 14 per cent in 1965, 8 per cent in 1970, and four per cent in 1976.

EDUCATION

Between 1964 and 1976, over two thousand new schools were opened, and the number of school children and students went up to 1,034,000 — more than keeping pace with the growth of the population. The increase covered all types of institutions, from kindergarten to University. Attendance at kindergarten is among the highest in the world: 83 per cent of three-year-olds and 95 per cent of four-year olds. At the other end of the ladder, the percentage of the population aged 14 and over who have had secondary or higher education has grown from 46 per cent in 1961 to 68 per cent in 1976. There has been continual reconsideration and revision of curricula and teaching methods. A notable recent experiment is the long school day, which will be of particular benefit to working mothers and poorer families. Israel's seven universities, though largely built with the aid of Jews abroad, are maintained mainly from State funds. The high standards of scholarship and scientific research are an extraordinary achievement for a small nation.

The tasks ahead

Points from the Labour Alliance programme

DESPITE ALL THE ACHIEVEMENTS of the past, the Labour Alliance has no intention of resting on its laurels. Progress produces new conditions and new problems. The Labour Movement has always been ready, while remaining faithful to its basic principles, to re-examine its policies from time to time in order to meet the changing circumstances.

Before the last Labour Party Convention, committees of experts reviewed the entire gamut of Israel's problems, and, on the basis of their reports, comprehensive proposals were worked out by a widely representative preparatory committee for submission, as resolutions, to the Convention.

On this page, we give a few salient examples of the tasks ahead and the policies adopted to carry them out (extracts from the resolutions are given in italics).

PROGRESS TOWARDS PEACE

UNDER LABOUR LEADERSHIP, the State of Israel has been established, consolidated and defended against its enemies, but one fundamental aim of Zionism has not yet been achieved: peace with our Arab neighbours. Subject only to the paramount need to ensure Israel's survival, progress towards peace has always been the major objective of Israeli policy.

During the next year, Israel will be called upon to adopt decisions of far-reaching import on negotiations for peace with our Arab neighbours. We must be ready for compromise if the Arabs, on their part, are really ready for peace, but we must also be prepared for serious disagreements with our friends if they demand concessions dangerous to our security.

The Labour Party rejects the "not-an-inch" policy, which does not lead to peace, and the "back-to-the-June-4-lines" policy, which would surrender defensible borders. Israel will persevere in her efforts to achieve permanent peace with Egypt, Jordan and Syria within defensible borders — being prepared for territorial compromise with each of them — and with Lebanon within the present borders.

Israel will not return to the borders of June 4, 1967, which constituted a temptation to aggression.

The peace agreement with Jordan shall be based on the existence of two independent states: Israel, with united Jerusalem as its capital and an Arab state to the east of Israel.

Israel rejects the establishment of an additional Palestinian state to the west of the River Jordan.

SETTLEMENT

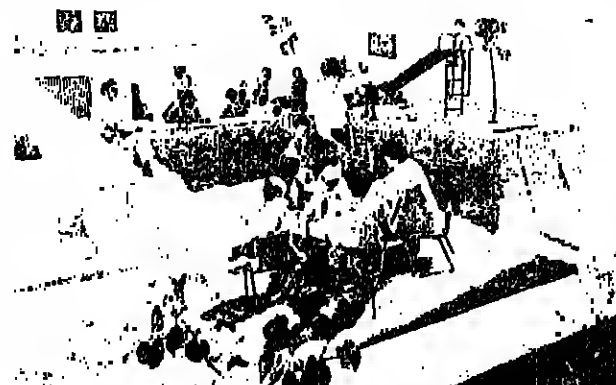
LABOUR'S SETTLEMENT POLICY is designed to fill up the sparsely populated areas of Israel and to strengthen the areas which are likely to be of crucial importance in negotiations on our future borders.

Efforts will be made, in accordance with Government decisions and with priority for national interests, to promote and consolidate rural and urban settlement in the Jerusalem area, the Golan, the Jordan Valley, the Gaza area, and the Optina region (Merhav Shlomo). Settlement will be carried out within the framework of the Government's policy to ensure defensible borders. The Government will continue to encourage building and housing in Jerusalem, Galilee, the Negev and the development areas.

The infrastructure (of the Negev) will be expanded by building regional development enterprises, exploring and exploiting natural resources, constructing a port at Yamit and the railway to Eilat, developing water resources, and promoting tourist enterprises.

REALIZATION OF ZIONISM

THE REALIZATION OF ZIONIST AIMS is not a one-time achievement, but an ongoing process. Much still remains to be done by Israel and the Jewish people, cooperating through the Zionist Organization and the Jewish Agency, to promote greater unity, encourage aliyah and Jewish education in the Diaspora, and improve absorption methods. Among the aims set out in Labour's programme are:



Education: continuing the achievements of 30 years



Health services: every person shall be insured



The work force: mobility and productivity

The maximal concentration of the Jewish people in the State of Israel by continuing on uninterrupted aliyah and absorption from all parts of the Diaspora.

The strengthening of Jewish national identity in the Diaspora by the promotion of Jewish and Zionist education, the intensification of the ties between Israel and the Diaspora, and efforts to combat alienation and assimilation.

Among the proposals are: The Jewish leadership in the Diaspora will be called upon to undertake a large measure of direct responsibility for encouraging aliyah.

A comprehensive investigation will be made of the possibilities of economic and social planning and the development of science-based industries and professions capable of absorbing the university-trained younger generation of Jews and appropriate to the new vocational structures in the affluent countries of the Diaspora. Absorption difficulties call for a reconsideration of existing absorption methods, the promotion of self-absorption through new methods of pioneering settlement, deepening of interest in absorption in the Israeli

society, and more involvement of Israelis in efforts for social absorption.

ECONOMIC POLICY

THE FUNDAMENTAL REFORMS in the taxation and cost-of-living allowance systems, as well as the restrictive economic measures, instituted during the past three years, have begun to show results, and have created the basis for a renewed advance. Labour's policies for the coming period call for:

Continued development and growth of the economy to provide resources for the growth of the population from aliyah and natural increase, the strengthening of our defence, and the improvement of living standards, especially of those in distress.

Renewal of growth, with efforts to change the structure of the economy and priority to production for export.

An arrangement covering a number of years for subsidies for basic commodities and essential services, laying down a fixed percentage of subsidy in relation to the price in the consumer.

The maintenance of full employment and efforts to reduce inequalities in the social, economic and cultural spheres.

Labour relations are among the most difficult aspects of economic policy in a free society. The Government and the legislature can fix rates of direct and indirect taxation, but they cannot dictate the wages of every category of worker, even in public employ and certainly not in private concerns.

There is no easy solution. Compulsory arbitration has failed to prevent strikes wherever it has been tried. Among the principles adopted by Labour are:

Basic pay shall rise in proportion to the increase in productivity.

Arrangements shall be made for agreed arbitration in all labour contracts.

Slow-downs and "sanctions" shall be treated as strikes in all respects.

The minimum wage shall be raised to 50-60% of the average wage in the economy.

Workers in industry shall enjoy the same social benefits as employees in the services, and efforts shall be made to equalize the social benefits of workers paid by the day and those on monthly salaries.

Efforts will be made to increase labour mobility by safeguarding professional and social rights of workers changing their employment.

SOCIAL SERVICES

DURING ISRAEL'S FIRST TWO DECADES, the feverish pace of aliyah and economic development, as well as the demands of defence, led to a serious backlog in the social integration of the newcomers and, to some extent, of their children. Unlike the Likud and some left-wing groups, Labour does not make such foolish promises as: "We shall abolish poverty," but it is determined to continue the progress already made despite financial and economic stringency. Some measures envisaged are:

Increased housing assistance for new immigrants, young couples, overcrowded families and slum-dwellers, and residents in development areas, including Jerusalem. The enactment of a comprehensive pensions law for the entire population.

The extension by law of health insurance to the entire population. All restrictions of any kind on the receipt of health services shall be abolished and membership of the medical insurance funds (kupot holim) shall be open to all without restriction.

Establishment of a reorganized Ministry of Construction and Population and a Ministry of Labour and Social Betterment.

These are only a few items culled from Labour's comprehensive programme for the next four years — a programme drafted in a sense of responsibility, and not merely to catch votes, for the Alignment expects to be called upon to carry out its policies and honour its promises.

Your vote for the Labour Alliance is a vote of confidence in Israel

Forward with Labour to face the future

Babblings from Babel

THE ALIGNMENT is confronted in these elections by no less than 21 other lists. It is an ominous number. Twenty-one — blackjack, as it is sometimes called — is a notorious gambling game.

Some of the reasons why you should not gamble on the 21 and anti-Alignment lists may be clear from the following reports by our correspondents on some press conferences that never took place. They are presented for your amusement and edification.

PROFESSOR AMNON RUBINSTEIN, introducing Professor Yigael Yadin at the first of these press conferences which did not take place, said that, at this highly critical moment in Israel's history, Yigael was the ideal man to run the country because for 80 years he had done nothing but archaeology, and so knew nothing about modern warfare, diplomacy, politics or economics. He would therefore apply to the problems of the day the methods of government used by Bar Kosiba at Masada.

Professor Rubinstein said that he for one was convinced that, with Yigael at the helm, the Democratic Movement for Change would turn the third house of Israel into a ruin as interesting to future archaeologists as were Masada and Megiddo.

Professor Yadin, who was flanked by his lieutenants, Professor Rubinstein, Shmuel Tamir and Meir Amit, said that the main aim of his party in going to the elections was to call further elections immediately afterwards, and other elections after those.

"Just think of the benefits flowing from this policy," he cried. "Perpetual elections! More jobs for journalists and billstickerers and printers! Sammy Flato obliged to give out more and more houses, to become godfather to thousands more children! Politicians polite to the people! I solemnly undertake that we will have another election in three months..."

Professor Rubinstein wheezed something to his champion. "I mean six months," said Professor Yadin. Meir Amit wheezed something. "I mean a year."

Shmuel Tamir wheezed something. "I mean two years."

All three wheezed to him together. Professor Yadin raised both arms and looked at the roof like Bar Kosiba defying the Romans. "I give my solemn pledge to the nation that, if my party is elected, we will see to it that there will be another election in four years. Nothing will shake our inflexible resolve to achieve this."

A reporter asked him to outline his policy on the areas. Meir Amit whispered in his ear. "We are drawing up a detailed plan which will show exactly what parts of the West Bank we will trade for real peace — practically everything."

Shmuel Tamir shouted in his ear. "But of course, we will also retain the entire West Bank, we will not give back an inch of our sacred soil, the scene of so many possible future archaeological excavations and potential best-selling books."

What about economic policy, asked another reporter. "We will forbid all strikes except by professors," Professor Rubinstein shouted. "Hear, hear!" but Amit and Tamir tugged at Yadin's sleeve. "And lawyers and financiers, of course. But real workers — no more strikes by them!"

A reporter: "It seems to be that you don't have any policies about anything."

Professor Yadin: "We stand for change, and nothing but change. Isn't it a change to have a political party without any policies at all?"

MEINAHIM BEGIN, the leader of the leaders of the Likud, was supported by birdman Ezer Weizman at his non-existent press conference.

"Thirty years ago I warned Weizman, and then I warned Ben-Gurion, and then I warned Sharett, and then I warned Ben-Gurion again, and then I warned Eshkol, and then I warned Golda, and then I warned Rabin, and now I am warning Ezer — the fifty-ninth second of the eleventh hour has struck!"

Reporter: So what happens next?

"One of these days, if we can ever get somebody to fix the clock, it will turn twelve o'clock. But you see what happens after you have a Labour Party in power all these years — the clock's stuck!"

Reporter: Has this got anything to do with the policy of your party?

"Certainly — I warned Weizman, and then I warned Ben-Gurion..." Ezer Weizman put a hand over his mouth, and said, "What our revered leader is explaining is that he always warned the Mapai leaders that they were being too weak, but nobody took any notice of him."

Begin: Exactly. When Golda started to negotiate with Dr. Kissinger, I warned her that no good would come of it. And what happened? She went to Geneva and we got disengagement. Just think of that — we got disengaged. Terrible.

"I warned her that the Egyptians were just taking her for a ride, they wouldn't keep their word, and look what happened, those double-crossing Egyptians have let me down, they are honouring the agreement."

"Then I warned Rabin not to do business with Kissinger and Sadat, but no, he also took no notice of me either, and once again the Egyptians have betrayed me: They are keeping to the agreement."

Ezer: "So look what's happened because Mapai wouldn't listen to our revered leader? For three years we haven't had any war, no Arab soldiers getting killed and wounded, and no Israelis either. How weak-kneed can we get? Now, if we come to power, we promise the voters plenty of action on all fronts."

Begin: "Ezer's right. The thing for us to do is to come right out and annex all the lands that are part of the sacred trust of Israel, the lands of our forefathers — Israel, Jordan, Egypt, Ur of the Chaldees... This is our historic responsibility to our ancestors, but the eleventh hour has struck, and nobody does anything about it."

Reporter: "Will the Russians stand by quietly if we annex all those lands?"

Ezer: "The Russians? No problem. We'll just bomb Moscow."

Begin: "While Ezer is doing that, I and a few of my old comrades from the good old days — we're getting a little bald, now, but there's life in the old dogs yet — will strike up through the soft underbelly of Russia, the Caucasus. Russia will then become part of the Holy Israel Empire — did not our ancestors settle in Minsk and Pinsk? I warned Ben-Gurion..."

Reporter: "Aren't you worried about all the Arab and Russian citizens you take over outvoting the Jews?"

Begin: "Nonsense — they'll all vote Likud."

Reporter: Do you expect America to stand by while we annex all these lands?"

Ezer: "No problem. We just take over America. Who built America with blood, toil, tears and sweat? The Jewish people!"

Begin: "I warned Ben-Gurion, I warned Golda, I warned everybody — don't trust the Americans. Don't trust Truman, Eisenhower, Kennedy, Johnson, Nixon, Ford, Carter — we should have taken them over. But nobody listened to me..."

LOVA BLIAV brought Yasser Arafat with him to the non-existent press conference of Shelli.

Lova: "I know he's nothing much to look at — I told him to shave, but he says that it's against the principles of the PLO Covenant. But he's really a very peace-loving and gentle person, who was kind to his rabbits when he was a child. My policy is that we should sit with him around a conference table."

Yasser: "Exactly. I like to do business with sitting doves! Ha, ha, ha!"

The press conference of Shulamit Aloni and the rival Women's Movement had to be postponed, as the women concerned were booked for an all-in wrestling tournament.

מחול
חלום

בבד
על
העיר

בבד
על
העיר

בבד
על
העיר

בבד
על
העיר

בבד
על
העיר

בבד
על
העיר

בבד
על
העיר

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

מחול
חלום

WHAT'S ON

Notices are accepted for this column at the rate of IL18.20 per line including VAT; publication daily over a period of a month costs IL270.00 per line including VAT. Ads are accepted in offices of The Jerusalem Post and at all recognized advertising agencies.

Jerusalem

Plant a Tree in Israel with Your Own Hands. Free tours for planters to the hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Veltour Department: Keren Kayemeth LeIsrael (Jewish National Fund), in Jerusalem, King George Ave., corner Rehov Keren Kayemet, Tel. 02-25203. In Tel Aviv, 88 Rehov Hayarkon, opp. Dan Hotel, Tel. 03-234460.

CONDUCTED TOURS

Hadiashah Tours
1. Medical Centre at 9.30 a.m., 11.00 a.m., 12.15 p.m. and 3.00 p.m. Last tour on Friday at 12.10 p.m. Kennedy Building No. 40, Buses 19 and 27.

2. Mt. Scopus Hospital: Tours from 9.30 a.m. to 12.30 p.m. No charge. Buses 9 and 28. Tel. 810111.

3. Morning half-day tour of all Hadassah projects, \$4 per person towards transportation. By reservation only. Tel. 410333.

Hebrew University, tours in English at 9 and 11 a.m. from Administration Building, Olvi Ram Campus, Mount Scopus. Tours 11.30 a.m. from the Martin Luther Building, Buses 9 and 28. School of Education bus stop. Further details: Tel. 35480.

Tourists and visitors can see the General Israel Orphan Home for Girls, Jerusalem, and its beautiful facilities and

Impressively modern building. Free guided tours weekdays between 10-4. Bus No. 4 American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

American Miralim Women, Guest Tours — Jerusalem — Tel. 521605, 222650.

by appointment. Call Tel. 261111, ext. 205, Tel. Aviv.

Magas David Adam in Israel Headquarters — 60 Rehov Givonim, Tel. Aviv. Visitors — Buses 10 and 20.20 p.m. to arrange visits to our Central Bank in Jolia and for information regarding other Magen David Adam installations.

ORT Israel: For visits please contact: ORT Tel Aviv, Tel. 232251, 722251-2; ORT Jerusalem, Tel. 232678; ORT Netanya, Tel. 053-32744.

Tel Aviv University, Exorted Tours. Call Guest Section, Tel. 03-527741, 10 a.m.-12 noon for appointment.

MISCELLANEOUS
Tel Aviv Hilton. The only jewellers in Israel with a world-wide guarantee. B. Stern Jewellers. Duty and tax free.

Haifa
Ethnological Museum, 18 Rehov Arlozoroff, Tel. 445555. Daily 10 a.m.-1 p.m.; Mon. and Wed. 10 a.m.-7 p.m.; Fri. 10 a.m.-1 p.m. Sat. closed.

Rehovot
Weismann Institute of Science — Conducted tours, Sun. to Fri. at 10.30 a.m., starting from the lobby of the Stone Administration Building.

Canadian Madassah-Wise Office, 118 Rehov Hayarkon, Tel. 227000, 8 a.m.-2 p.m.

Pioneer Women — Na'anah. Free morning tours, Sunday, Tuesday, Thursday.

Museum; Kadmen Numismatic Museum; Ceramics Museum; Museum of Science and Technology; Museum of Ethnography and Folklore; Alphonse Museum; Leahy Planetarium; Nechushan Pavilion; Tima Excavations; Tel Qasilo Excavations.

21 Museum of Antiquities of Tel Aviv-Tafel 10 Rehov Mitrovski Shlomo.

31 Museum of the History of Tel Aviv-Tafel 27 Rehov Blau.

All Museums open Sun.-Thurs., 9 a.m.-4 p.m.; Fri. 9 a.m.-1 p.m.; Sat. 10 a.m. on Sat. admission free. Planetarium closed.

GALLERIES
Gadny's Antique Gallery Ltd. 173 Rehov Hayarkon, Tel. 254940. Faberge objects, Russian enamel, jewelry, rare watches, clocks, gold boxes, nuka, etc.

Haifa
GALLERIES
Wingate Gallery, 52 Wingate Ave. Copper Bichings, canvas paintings by Chana Monkovia.

Netanya
New Shohar Gallery. Paintings, sculpture, graphics by Moshav artists. Permanent exhibition; signed and numbered SBRIOGRAPH prints by OUTFMAN, SIMON, SHAVIT and others. Haifa-Tel Aviv Road, 8 km. north of Netany.

Mon., Wed., Thur., 10 a.m.-2 p.m., Tue. 4-5 p.m.

FREE GUIDED TOURS (English) Sun. and Wed., 11 a.m., from upper entrance hall, main entrance.

GALLERIES
Gallerie Vison Nouvelle, T. and Y. Hamiche. Klausel Hovav, original prints by contemporary European artists. Tel. 02-319844, 280031.

Tel Aviv
MUSEUMS
Tel Aviv Museum, 37 Sderot Shaul

Hamdachi; Anthony Caro, Yabio Sculpture, 1905-77; Aviva Uri, drawings; a tribute to Sam Zacks, drawings, paintings, sculpture from the collection of Sam and Ayala Zacks; Helena Rubinstein Pavilion, 4 Rehov Tarsai; "Oracles" photographs, Josef Kidoike; Work of designer Dan Reisinger, 1957-74.

Visiting hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Library 10 a.m.-4 p.m.; Tue., 10 a.m.-1 p.m.; 4-10 p.m.; Library 10 a.m.-1 p.m.; 4-7 p.m.; Friday, 10 a.m.-2 p.m.; Library 10 a.m.-1 p.m.; Sat. 7-11 p.m.

Ha'aratz Museum Tel Aviv
1) Museum Centre, Ramat Aviv; Glass

Mon., Wed., Thur., 10 a.m.-2 p.m., Tue. 4-5 p.m.

FREE GUIDED TOURS (English) Sun. and Wed., 11 a.m., from upper entrance hall, main entrance.

GALLERIES
Gallerie Vison Nouvelle, T. and Y. Hamiche. Klausel Hovav, original prints by contemporary European artists. Tel. 02-319844, 280031.

Tel Aviv
MUSEUMS
Tel Aviv Museum, 37 Sderot Shaul

Hamdachi; Anthony Caro, Yabio Sculpture, 1905-77; Aviva Uri, drawings; a tribute to Sam Zacks, drawings, paintings, sculpture from the collection of Sam and Ayala Zacks; Helena Rubinstein Pavilion, 4 Rehov Tarsai; "Oracles" photographs, Josef Kidoike; Work of designer Dan Reisinger, 1957-74.

Visiting hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Library 10 a.m.-4 p.m.; Tue., 10 a.m.-1 p.m.; 4-10 p.m.; Library 10 a.m.-1 p.m.; 4-7 p.m.; Friday, 10 a.m.-2 p.m.; Library 10 a.m.-1 p.m.; Sat. 7-11 p.m.

Ha'aratz Museum Tel Aviv
1) Museum Centre, Ramat Aviv; Glass

Mon., Wed., Thur., 10 a.m.-2 p.m., Tue. 4-5 p.m.

FREE GUIDED TOURS (English) Sun. and Wed., 11 a.m., from upper entrance hall, main entrance.

GALLERIES
Gallerie Vison Nouvelle, T. and Y. Hamiche. Klausel Hovav, original prints by contemporary European artists. Tel. 02-319844, 280031.

Tel Aviv
MUSEUMS
Tel Aviv Museum, 37 Sderot Shaul

Hamdachi; Anthony Caro, Yabio Sculpture, 1905-77; Aviva Uri, drawings; a tribute to Sam Zacks, drawings, paintings, sculpture from the collection of Sam and Ayala Zacks; Helena Rubinstein Pavilion, 4 Rehov Tarsai; "Oracles" photographs, Josef Kidoike; Work of designer Dan Reisinger, 1957-74.

Visiting hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Library 10 a.m.-4 p.m.; Tue., 10 a.m.-1 p.m.; 4-10 p.m.; Library 10 a.m.-1 p.m.; 4-7 p.m.; Friday, 10 a.m.-2 p.m.; Library 10 a.m.-1 p.m.; Sat. 7-11 p.m.

Ha'aratz Museum Tel Aviv
1) Museum Centre, Ramat Aviv; Glass

Mon., Wed., Thur., 10 a.m.-2 p.m., Tue. 4-5 p.m.

FREE GUIDED TOURS (English) Sun. and Wed., 11 a.m., from upper entrance hall, main entrance.

GALLERIES
Gallerie Vison Nouvelle, T. and Y. Hamiche. Klausel Hovav, original prints by contemporary European artists. Tel. 02-319844, 280031.

Tel Aviv
MUSEUMS
Tel Aviv Museum, 37 Sderot Shaul

Hamdachi; Anthony Caro, Yabio Sculpture, 1905-77; Aviva Uri, drawings; a tribute to Sam Zacks, drawings, paintings, sculpture from the collection of Sam and Ayala Zacks; Helena Rubinstein Pavilion, 4 Rehov Tarsai; "Oracles" photographs, Josef Kidoike; Work of designer Dan Reisinger, 1957-74.

Visiting hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Library 10 a.m.-4 p.m.; Tue., 10 a.m.-1 p.m.; 4-10 p.m.; Library 10 a.m.-1 p.m.; 4-7 p.m.; Friday, 10 a.m.-2 p.m.; Library 10 a.m.-1 p.m.; Sat. 7-11 p.m.

Ha'aratz Museum Tel Aviv
1) Museum Centre, Ramat Aviv; Glass

Mon., Wed., Thur., 10 a.m.-2 p.m., Tue. 4-5 p.m.

FREE GUIDED TOURS (English) Sun. and Wed., 11 a.m., from upper entrance hall, main entrance.

GALLERIES
Gallerie Vison Nouvelle, T. and Y. Hamiche. Klausel Hovav, original prints by contemporary European artists. Tel. 02-319844, 280031.

Tel Aviv
MUSEUMS
Tel Aviv Museum, 37 Sderot Shaul

Hamdachi; Anthony Caro, Yabio Sculpture, 1905-77; Aviva Uri, drawings; a tribute to Sam Zacks, drawings, paintings, sculpture from the collection of Sam and Ayala Zacks; Helena Rubinstein Pavilion, 4 Rehov Tarsai; "Oracles" photographs, Josef Kidoike; Work of designer Dan Reisinger, 1957-74.

Visiting hours: Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Library 10 a.m.-4 p.m.; Tue., 10 a.m.-1 p.m.; 4-10 p.m.; Library 10 a.m.-1 p.m.; 4-7 p.m.; Friday, 10 a.m.-2 p.m.; Library 10 a.m.-1 p.m.; Sat. 7-11 p.m.

debel gallery, cin-kerru (Jerusalem) tel. 02/417785

current exhibitions

caldor krakauer

also levnon, hirschitz, moreh, tumarkin, raffi Javie, druks, aviva nri, yehiel shenit, yochaved weinfeld, mitchel haddad,

permanently — natan heber — stetti scenes

hours: sun-thurs.: 11 a.m.-1 p.m.; 4-6 p.m., sat. 11 a.m.-1 p.m.

INDEPENDENT LIBERAL PARTY

Central European Section, Haifa

VOCAL NEWSPAPER

Saturday, May 14, 1977, 11 a.m.

at the "Rondo" Café, Dan Carmel Hotel.

1. Yekutiel Federmann: "Towards the Decision"

2. Dr. Kurt Manowitz: "Problems of Foreign Policy"

Moderator: Tova Councillor, Dr. Gidon Kamluka

Lectures in German Admission free

Guests welcome

indonesian specialties...

DISCOVER A NEW STYLE OF DINING

Indonesia

home of the "rijst-tafel" in Israel

IN THE HOLLAND FRIENDSHIP CLUB

4 KERAN HAYESCO — NEZLYA PRUCCI

EVENINGS 8.00 — EXCEPT MONDAYS

03 81 97

CANOPY LIGHT — BACKGROUND MUSIC — HEAT/AC/AV CONDITIONED

* RESERVATIONS REQUESTED

"rijst-tafel"

(9 dishes)

"45-

per person

GALLERY "HAMOSHAV"

SELECTION OF ORIGINAL WORKS

BY MOSHAV ARTISTS

OILPAINTINGS, AQUARELLE, ACRILAC

LITHOGRAPHS AND HANDICRAFTS

Tel Aviv: 35 Ibn Gevuri, cor. 37 Hanev'im, Tel.: 262628

Weekdays: 10.30 a.m. — 1.30 p.m.; 4.30 — 7.30 p.m.

Saturday evenings: 6 — 8 p.m.

Municipal parking opposite Gallery (in Ibn Gevuri)

Jewish Ceremonial Art.

Prints and Old Maps

Kaufman's Antiques

81 Rehov Ben-Yehuda, Tel Aviv

Tel. 234113.

EXHIBITION OF

PAINTINGS OF WOMEN

by

RAOHEL SIANI

at the Dahan Gallery,

110 Rehov Ben Yehuda,

Tel Aviv.

Till 24.5.77. Saturday 9-9 p.m.

SHOHAR

GALLERY

PAINTINGS

GRAPHICS

MOSHAV

ARTISTS

SIGNED SERIGRAPHS,

GUTTMAN, SIMON, SHAVIT.

HAIFA TEL. AVIV ROAD

50m. North of NETANYA

OPEN DAILY FROM 08-19

Bertha Urdang Gallery

71 Rehov Blau, Jerusalem

STRIKHOVAN, KUPPERMAN,

NEUBERGER

Now works

Opening: Thursday May 18, 1977,

8-9 p.m.

★ ceramics

★ tiles

★ glass bricks

★ sinks

★ toilets

★ bathtubs

Hosen floor tiles

Allibert

SHELLI: ALLIANCE FOR PEACE AND EQUALITY

A vote for SHELLI is a vote on issues A vote for SHELLI is a vote that counts

The thinking voter must examine the issues, and not merely the personality or televisibility of candidates. Most of the parties in the arena today are selling vague slogans and promises. Real issues are being buried under a plethora of meaningless generalities and displays of photogenia. The elections are being turned into fun and games.

This generation of Israelis has real and painful issues to face up to:

- * Can we arrive at a workable agreement with our Arab neighbours?
- * Is there a way out of the poverty cycle, debilitating to so much of the population?
- * Is our society to be dominated by religious dogma, mysticism, smug self-satisfaction, ethnic conceit and militarism?
- * Does the State of Israel exist for the people, or do the people exist for the State?

Shell is discussing these issues now, and will continue to discuss them after the elections. Meanwhile, we have drawn up a programme of action, issue by issue, point by point.

Examine the issues. See what we stand for. Above all **THINK**

Problem 1. Peace

The control goal of Israel's foreign and security policy should be to end the Arab-Israeli conflict, and establish a just and lasting peace in our area.

Problem 1. Our Programme

Shell sees Zionism as the movement of national liberation of the Jewish people. It also recognizes the national aspirations of the Palestinian Arab people, believing that Zionism never sought the domination of one people over another. Both Jews and Palestinians have historic and emotional ties to this land. The conflict between them can be resolved only on the basis of mutual recognition of the rights of each to self-determination and political sovereignty.

* Israel will negotiate a peace-settlement with the neighbouring Arab states, and with the recognized authoritative representatives of the Palestinian Arab people including the P.L.O., if necessary.

* Israel will declare its readiness to withdraw from the territories captured in the Six Day War (with minor adjustments to be negotiated). Jerusalem will remain the capital of Israel; the Arab part of the city could become the capital of the Palestinian state, if established.

* The peace settlement will guarantee the security and territorial integrity of all states, including mutual recognition of borders, demilitarization and arms limitations, and a ban on the entry of military forces to demilitarized areas.

Problem 2. Society and Economy

The main goal of Israel's social and economic policies should be the universal welfare of its citizens.

Problem 2. Our Programme

Shell believes that the economic policies of Israel today favour the already privileged. Bankers, industrialists, large shareholders, property owners, building contractors and a large variety of dealers, promoters and middlemen enjoy tax privileges, unlinked loans that encourage speculation at government expense, and unrestrained profits. Together with the vast amounts of military expenditures as a result of the "no-peace-no-war" conception, very little of the national economic pie is left for adequate social services for the vast majority. No gaps can be closed either by election slogans or by another government ministry.

Shell proposes:

* Restriction and control of government loans, to be given mainly to essential enterprises, especially in development areas.

* A capital gains tax at the same rate, at least, as that on earned income.

* A progressive tax on all property to replace the present home-owners' tax which treats mortgage-holders and millionaires alike.

* A decent standard of living guaranteed by a minimum-wage law at a level of 60% of the average wage, the continued subsidization of basic commodities and public transport, and full linkage of all national insurance benefits.

* Free education from pre-school through the university, coupled with maintenance grants for high school and university students.

* A right to decent housing for families and singles backed by low-cost mortgages, low rentals and community participation in rational urban planning.

* An income-maintenance system through the National Insurance Institute, guaranteeing 45% of the average wage and replacing the demeaning system of welfare allotments.

Problem 3. Freedom of Conscience

The main goal of government policy in this area should be the separation of religion and state, for the benefit of believers and non-believers alike.

Problem 3. Our Programme

Shell views religion as a matter of individual conscience and not public coercion.

* Equal status for all religious communities in Israel.

* Equal status for all religious communities within Judaism.

* Pluralism in education and an end to the orthodox State Religious school system.

* Civil marriage and divorce, for any couple which desires it.

* Abolition of local ordinances restricting cultural and social activities and public transport on the Sabbath.

* A return to the universal and humanist tradition, with which the Jewish people have been associated for centuries.

Problems 4, 5, 6, etc.

An advertisement of this size is inadequate for the presentation of our complete programme. Our full platform contains points relating to:

* Women — guarantee of equal rights and equal opportunities, abortion on demand, free child care.

* Israel Arabs — equal treatment under the law, an end to land confiscation, equalization of child allowances.

* Democracy and civil liberties — the right to strike, freedom of access to official information, an end to censorship and bugging.

If you are interested in reading our full platform, it can be obtained from:

Shell, 15 Rehov Idelson, Tel Aviv

Telephone: 03-298024, 03-292261

WHO SUPPORTS SHELLI?

Shell is an alliance of the Independent Socialists, Moked, Ha'olam Haza, Black Panthers, a new religious group, a new movement of Arab citizens, and groups and individuals, who subscribe to our programme of peace and social change.

Among the candidates and supporters of Shell are: Arish (Lova) Ellav, M.K., former Secretary General of the Labour Party;

Dr. Mair Pail, M.K., Col. (Res.), historian, and leading oppositionist;

Uri Avnery, editor and veteran leader of peace causes;

Saadya Marciano, a founder of the Black Panthers who raised the banner of social protest in the slums of Jerusalem;

Walid Tsadek, school principal in the Arab village of Talbe;

Ran Cohen, member of Kibbutz Gan Shmuel;

Ruth Dayan, active for many years in the betterment of Arab-Jewish relations;

Amos Oz, A.B. Yehoshua, Amos Kenan and Ezer Evron, writers;

Dr. Naomi Klees, sociologist and feminist;

Dr. Yakov Arnon, former Director-General of the Treasury;

Gen. (Res.) Mattityahu Pelad, lecturer in Arabic at Tel Aviv University, and Chairman of the Israeli Council for Israeli-Palestinian Peace (ICIPP);

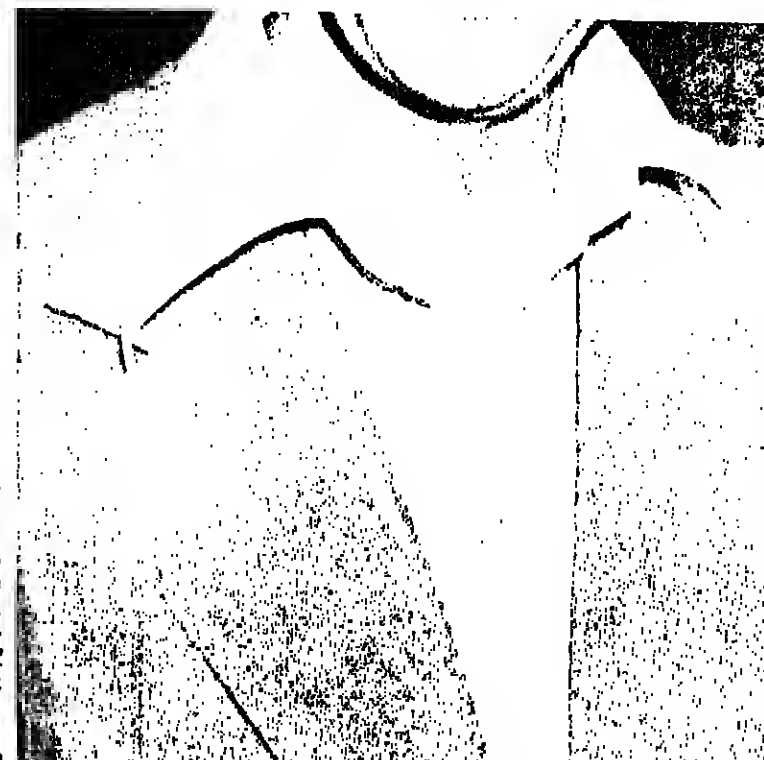
Prof. Ernst Simon of the Hebrew University, outstanding leader in the struggle for peace and freedom of religious conscience;

Ellahu Ellachar, longtime leader of the Sephardi community and President of the ICIPP,

and many others...



Soup ticket



Ephraim Kishon

pocket. Then he undid the top button of his shirt and went back to his soup and his Alignment-holing.

AT THAT moment the restaurant door opened and in Y. L. Slouchkovsky, MK and pillar of the Labour movement, attended by the usual bevy of hangers-on and press. The Pillar's eyes went casually round the room — and stopped at the open collar of Eliezer Goornicht's white shirt, which stuck out among the bourgeois ties at his table like a beaming beacon. What did it mean? One hanger-on said maybe the Likud was wiring up at last, another said he'd always felt that

Eliezer Goornicht, MK, was an old Likud stalwart, perpetually hovering around 38th-43rd spot on the list. If the public wasn't familiar with his conservative views, it's because he wasn't a very familiar figure himself. The truth is that precious few people even knew of his existence. He did once get up on the Knesset stage to make a fiery speech against the Spread of National Complacency, but the house happened to be quite empty just then, the Speaker had gone out for a smoke, and the TV boys were on strike.

The other day at headquarters, when the party secretary caught sight of Goornicht — dressed so always in a dark suit, white shirt and immaculate tie, in the style of his adored leader — and asked someone who that was. He was told Goornicht had been representing the movement in the Knesset these past seven terms. Goornicht, accordingly, was dropped to 51st-54th place on the current list, never mind his firm stand against any retreat. It looked as if that would be the end of Goornicht — and then the soup got applied.

May-hem in Zion

A VIEW FROM NOB

Moshe Kohn

new brand of Hebrew-Israelism that does not have even the virtue of being rooted in the Hebrewism of antiquity — a virtue, such as it is, possessed by the Hebrew-Semitic-Canaanite romanticisms of Yonatan Ratosh, Uri Ornan, Aharon Amir, and Uri Avnery.

It is a polemic, furthermore, that does not even pretend to try to present a reasonably objective and comprehensive outline of the data bearing on the author's thesis that Zionism and Jewish religious tradition, Halacha and statehood, are intrinsically incompatible. Prof. Weiler quotes selectively and tendentiously from the sources he uses; he ignores many important sources; and some of those he does use are idiosyncratic and long since discredited.

Whatever else this book may be, it is not — as the Ruppin Prize Committee said it is — a "contribution to the sociology of the Jewish people." And its selection for the prize is a dishonour to the Ruppin, and a tragic reflection on the scholarship or judgment of those who selected it. The award ceremony took place on Saturday night, April 30 — May

Day eve, Israel is one of the few countries outside the International Peace Camp where May Day still has religious overtones. Perhaps the City Fathers of Haifa, traditionally known as "the Workers' City," thought to contribute to Internationalism by thus honouring Prof. Weiler.

THE COUNTRY'S schools were required to be open on May Day. But the Education and Culture Ministry excused teachers who informed their schools in advance that they would not be coming to work and pupils who brought advance notes from their parents.

It was reported that at most of the non-religious schools, nobody showed up. But at the high school in Yahud, the 10th-grade teacher, Varda Hacham, told her pupils that those who stayed away would have to bring in a six-page (folio) essay on Karl Marx and the significance of May Day. Nobody was absent.

EDUCATION and Culture Minister Aharon Yadlin told the Knesset last week that to deal with the increasing use of narcotics by schoolchildren, his ministry has drawn up a programme that will emphasize the "human problem" and not merely the "drug problem." True to ministerial form in re-

wife, "Still waters, you know, still waters." But his wife just looked at the tie and told him he'd got two left hands.

NEXT MORNING it turned out it wasn't just the hands that were left, all the papers were hinting at tentative Alignment overtures to the Goornicht faction. Goornicht was promptly invited up for a little talk with the Likud secretary — and that, by the way, was the first time he'd been invited up since the State was born. The secretary asked for an explanation of these so-called "contacts."

"Na, na," said Goornicht subtly, "why should you care about the contacts of a candidate in 53rd spot?"

The secretary asked whether he didn't believe he'd win a Knesset seat from that spot, and Goornicht said no, he didn't, and went on to tell the secretary what he thought of the party leadership, the party's financial mismanagement, the waste, the incompetence, and the blunders that were never committed when men like himself were in the places on the list. The secretary looked pretty shaken, and promised to see what could be done.

Slouch the Pillar rang up to suggest a get-acquainted meeting. The meeting was held in late April at the Pillar's home under very hush-hush conditions. Goornicht, looking informal in pants and open summer shirt, came prepared for a frank discussion of regional issues, but Slouch got in first with a bit of frankness of his own.

"We can read the signs," he told his caller. "We've always admired your intellectual integrity, my dear Goornicht. We respect your ideological attitude to the Labour camp."

The climate was very very constructive, especially for someone who'd been an utter nonentity till then.

"I've always been imbued with socialist feelings," confessed Goornicht, "Ask our maid if I

haven't." He also expressed his regard for Peres. True, he didn't always see eye to eye with him, but he was somebody, was Shimon, oh yes. He even showed a measure of realism in the horder question, did Goornicht. "We'll see," he declined. "There's options."

Slouch reported back to headquarters — right away. "There's room for further wooing," went his message. "So woo," said headquarters.

THE LIKUD leadership seemed to feel the same way about it. Goornicht was offered 47th spot, in exchange for an unequivocal statement on the media that would put on end to this ally flirtation with Labour and silence the rumours about a new epicenter faction once and for all.

Goornicht, however, clung to the articles of his faith: "I won't abandon my principles for any personal favours!" All right, 44th spot? "H'm," said Goornicht, "we'll see."

The papers gave a detailed account of his hush-hush meeting with Slouchkovsky, under such headlines as, "Eliezer Goornicht's Zigzag Road to the Alignment." Next morning our old stalwart got an ultimatum from his party: Stop this flagrant leftism, or lose your 37th spot on the list.

Now at last Goornicht bowed to the party's will, though he stuck to his views about the need for some withdrawal and bridging the social gap.

"Never mind," said headquarters, "as long as our socialist's back in the fold."

Neither do they mind him still going around in open collars these days, and waving at the Pillar from his post at the restaurant. His political future, at any rate, appears secure. We suppose it's the first time in parliamentary history that a party stalwart has turned to socialism under the impact of chicken soup. □

Translated by Miriam Arad
By arrangement with "Ma'ariv"

oat years, Mr. Yadlin accused the news media of "sensationalizing" the problem and the NRP's Dr. Yehuda Ben-Meir, who raised the matter in the Knesset, of seeking to make a

That may be so. Dr. Ben-Meir had said it was all the Alignment's fault, inasmuch as it had emptied the education of all Jewish content and values. He failed to explain, however, the emptiness that causes children from religious homes to take to narcotics.

It is true, though, as Mr. Yadlin conceded, that drugs are a means of escape from emptiness, or pursuit of synthetic adventures and pseudo-challenges. So are television, newspapers and pop-fiction, pop-music, parties, alcohol and crossword puzzles.

By dealing with the "human" aspect of the drug problem Mr. Yadlin means, I trust, "educating" children again and stop merely teaching them subject matter. Educating them in terms of a vision of the nation's past and future; in terms of the values on which the vision is based; and through educators who believe in and are a living example of those values and that vision.

Part of the answer may lie in Moked MK Mair Pail's proposal that the youth movements be permitted again to operate in the schools.

THOUGH "youth movement," it seems, is not in itself the answer

to emptiness and escapism. The bulletin of Kibbutz Kfar Manahem (Hakibbutz Ha-artzi) recently published a letter sent by that movement's emissary in Switzerland, who wrote:

"I employ quite a few people here, most of them Israeli youth. What astounds me, though, is the large number of ex-kibbutzniks in this country, most of them from Hashomer Hatzair kibbutzim. I have seven such people working for me, six of whom are from Hashomer Hatzair kibbutzim. When I think about the roots of this phenomenon, it seems to me that we, the second generation of Hashomer Hatzair, were educated exclusively in the values of Socialism and were taught to have utter contempt for Jewish values and the history of the Jewish people."

The problem of the "second generation" leaving the kibbutz and Israel has been discussed for some time in the journals of the different movements, and with particular intensity in those of Hashomer Hatzair. "We've lost the spark," the inspiration," a member of Kibbutz Ma'barot said recently (The Jerusalem Post, April 28).

No wonder, when a respectable publishing house, the Labour movement's Am Oved, publishes a pseudo-scholarly tirade like Garahon Weiler's Teokratia Yehudit and Haifa's City Fathers award it the Arthur Ruppin Prize for Social Research. □

VOTE SHELLI: For Peace, Equal Opportunity, and Democracy in Action

THE JERUSALEM POST MAGAZINE

FRIDAY, MAY 12, 1977

THE JERUSALEM POST MAGAZINE

PAGE ELEVEN

JERUSALEM, the spiritual centre of a religion that proscribed the worship of graven images, is currently host to more idols, gods, kings and satyrs than it has seen for the last 2,000 or more years. They currently fill the giant Sperius Gallery of the Israel Museum. Some of the 300 objects and figurines in the Schimmel Collection (which will be on show for the next six months) are nearly 5,000 years old. Later, somewhere in the middle of the second millennium BCE, the craftsmen of antiquity suddenly began to blossom out as "true" artists and sculptors, evolving methods of design and composition based on fundamental geometrical truths, precepts that subsequently guided the great artists of the Renaissance and all their heirs.

Art has served religion and royalty since the oldest of these objects were made. Religion and the court dictated what and how the master craftsmen were to work, though the best of them, always the great individualists, had the ego and the talent to add their own ideas. Ritual objects have always had to possess a magic quality. Much of this magic has, in all the cultures represented here, to do with beauty. Nearly all of the symbolic objects on show are of a staggering beauty. Collector Norbert Schimmel, who began buying with no particular aim in mind, was concerned chiefly with beauty. Gradually, over a period of 30 years, he began to form a collection that was "confined" to the early cultures of the Mediterranean and Asia Minor.

Berlin-born Schimmel, a New Yorker since 1938 and a one-time collector of modern painting, began searching for antiquities "of aesthetic value" when prices of paintings soared. Today, his "art objects" are priceless and many are unique. The four Trojan vessels here, made of electrum (an ancient alloy of gold and silver) are the only known survivors of this culture since the famous Schliemann collection disappeared during the fall of Berlin in 1945.

Also unique are three golden ears of wheat on a single stem, a 4th-3rd century BCE work of Greek origin, said to have been found near Syracuse. Once the property of Munich collector James Loeb, it was smuggled out of Nazi Germany as a hat-pin on the head of a Jewish refugee.

These golden ears have since become the subject of skillful forgeries, an art that Schimmel says is not declining. While Iranian "factories" turning out Achaemenid pottery and Luristan bronzes are notorious, Schimmel reports that modern technology is enabling forgers to turn out good versions of Greek vases, which until recently were considered too difficult to copy.

Schimmel at first suspected that his Amarna tablets might be forgeries, but today, with all his years of experience, he has no difficulty in identifying the real thing at first sight. Evidently a patient man, he waited 25 years to get the right miniature 12th Dynasty (Egyptian) head on show here; he found it covered with dust on a dealer's backroom shelf.

But times have changed and even the basement of the Cairo Museum has ceased to be a source for the world's collectors. The sources of antiquities are drying up, and no American Museum will today buy an object that does not have an official export permit from its country of origin (though some European museums will). Schimmel recalls how he once bought some magnificent Greek

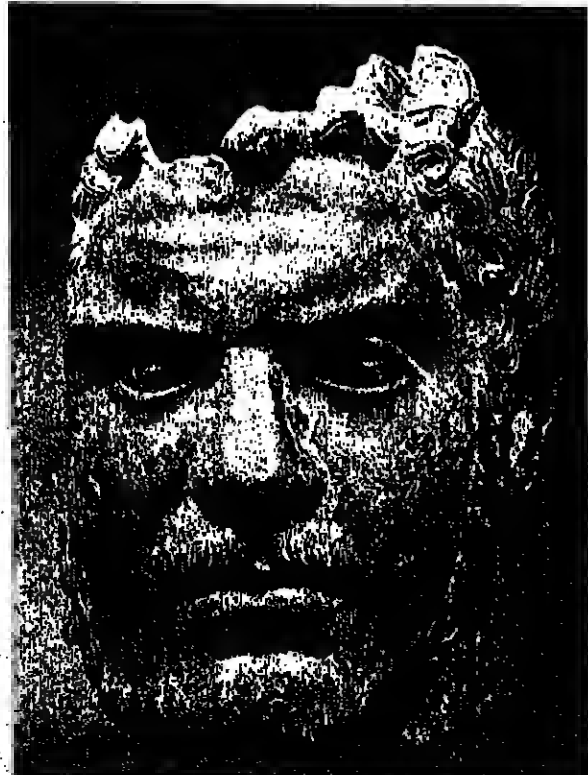
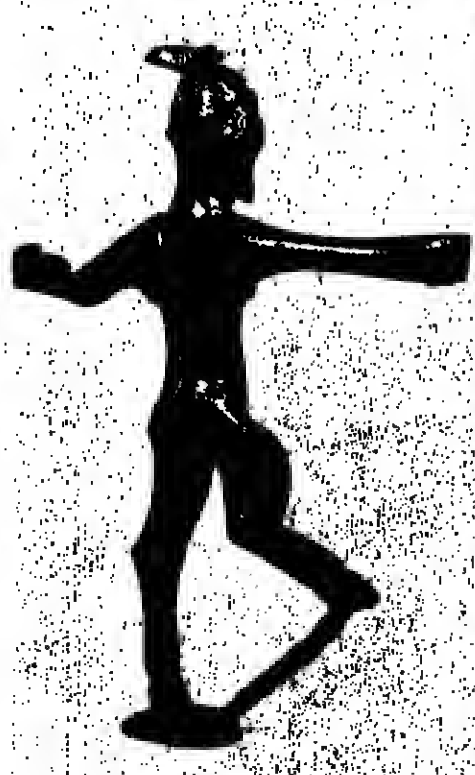


Head of a Roman youth, marble, a romantic portrait from the Hadrianic-Antonine age, ca. 140-170 C.E.

The bright dawn of Art

The Schimmel Collection that went on display at the Israel Museum this week is evidence that the ritual craftsmen of antiquity were often great artists and not just artisans, writes Art Editor MEIR RONNEN.

Bronze statuette of a singing Pan, Peloponnesian, late fourth or third century B.C.E. (Right) Fragment of a Roman portrait statue of Orosius. Hollow cast bronze from Asia Minor; early third century C.E.



A red-figured psykter, or wine-cooling vessel from Attic Greece, ca. 520-510 B.C.E. The vase is decorated with a scene of a man and a woman, possibly a mythological scene.

And Akhenaten's hand, one of the great Amarna statuettes. The King has just dropped it as an offering. The hand is unusually like a scorpion.

Fragment of an Assyrian relief depicting two Elamite prisoners, probably Ashurbanipal, ca. 653 B.C.E. (Bottom left) Fragment of a tomb painting from the Late Ptolemaic period, showing the King's chief sculptor Nebamun making an offering, 18th Dynasty B.C.E. Was he the teacher of the Amarna carvers?

Two clay rhytons (ritual drinking horns) from the Hittite Empire of 1400-1200 B.C.E., made out of two pieces of silver; around the rim is a religious scene from which a representation can be made.

Photographs courtesy of the Israel Museum Jerusalem



bronzes, only to learn that they had been stolen from the Museum of Sparta; he promptly returned them to Greece.

SCHIMMEL'S incredible collection, recently displayed at New York's Metropolitan Museum for a year, comprises Hittite goddesses, Cycladic idols, Cretan armour, early Greek bronzes, a trio of erotic Boeotian satyrs, a rich variety of Greek vases, urns, cups and jewellery; Etruscan bronzes; Syro-Roman glass; Roman marble and bronze portraits; amulets and figurines from Sumer; a unique greenstone Anatolian neolithic figurine; incredibly beautiful Hittite Rhyta, or ritual drinking horns; early Iranian and Luristan bronzes; Assyrian reliefs and Persian Achaemenid jewellery and ritual objects.

Other Cappadocian and Persian Rhyta are in terracotta or in late glass. From Egypt there are seals, amulets, statuettes, heads of gods, ladies and slaves, fragments of frescoes, cosmetic holders and even a game of senet, complete with "board" and chips. A unique falcon piece is the god Bes holding a ring for a cosmetic applicator. Another such piece is a royal head from the 18th Dynasty, which appears on the exhibition's poster.

Perhaps the highlight of the show are the 25 fantastic tablets from Amarna, limestone reliefs of the 18th Dynasty (ca. 1350-1335 B.C.E.), presented here in a room of their own (in the adjoining library foyer). Hundreds, possibly thousands of these tablets were commissioned by Akhenaten for an intended new capital city but were eventually used as building fill by the architects of Ramesses II.

Akhenaten was a true revolutionary; he wanted his own art as well as his own version of religion. He got a master sculptor whose work looks so rhythmically modern that one can, at first, suppose a direct Hellenist influence, though it must have been the other way around; Greek sophistication of this level came later. The hand of one woman might have been drawn by Utamaro, the hand of the king by Durer (no scholar has ever pointed out that it is formed to represent a scorpion; see illustration). A group of horses (introduced into Egypt, only shortly before, by the short-lived Hyksos conquerors) is so well composed with deliberate rhythm within a mathematical-geometric scheme that I suspect that the Golden Section was known and passed down to the Greeks by Egyptian artists and mathematicians.

Akhenaten's master sculptor was an artist in every sense of the word and a pioneer at that: one sees in these stones the foundation stones of Western art (even if some are less well carved than others, perhaps by assistants).

Each of these stones has its original story and often a subsequent one: Schimmel pointed out that the eyes of three Nubians in one tablet had been gouged out at a later date to prevent them from seeing in the next world. But the scholarly story of each of the 300 exhibits can be found in the magnificent catalogue of the collection, published by Verlag Philip von Zabern of Mainz. The layout of the beautifully presented show was conceived by curator Rivka Markov and mounted together with designer David Gal.

What a feast! We may well need the six months to absorb all its lessons. □

T.G.I.F

Thank goodness it's Friday. Sabbath to look forward to. Relax, time for the kids, good meal, read. The Jerusalem Post with the weekend magazine.

Have you ever thought how much you're missing if you only get the Friday issue? Plenty. Five days' news, in-depth articles, background, Dry Bones cartoons, reviews, readers' letters, sport. Fridays are even better if you read THE JERUSALEM POST every day. Complete the coupon, send it to us with your cheque and we'll deliver THE POST direct to your home every day (at no extra cost). T.G.I.F. Thank goodness it's everyday.

TO: THE JERUSALEM POST, P.O.B. 61, JERUSALEM

Please send me

THE JERUSALEM POST

☐ 3 months IL242
☐ 6 months IL450
☐ 1 year IL880

All prices include VAT.

My cheque for _____ is enclosed.

NAME _____

ADDRESS _____

13.5.77

israel film archive · jerusalem cinemathèque

Fri.	15.5	2.00 p.m.	Sunset — Frederick Cohn
Sat.	14.5	7.00 p.m.	Dutchman — Anthony Harvey
		8.30 p.m.	Il Sapporita — Sergio Nance
Sun.	16.5	7.00 p.m.	Il Sapporita — Sergio Nance
		8.30 p.m.	Uptown Saturday Night — Sidney Poitier
Mon.	16.5	7.00 p.m.	The Defiant Ones — Stanley Kramer
		8.50 p.m.	Eight and a Half — Federico Fellini
Wed.	16.5	7.00 p.m.	The Liberation of L. B. Jones — William Wyler
		8.30 p.m.	Juliet of the Spirits — Federico Fellini

Selections: M. Shalev. Admission: Tel. Arnon 37 Rehov Hillel

Special Event

Video Art By Hermine Freed

Special talk and demonstration of contemporary tapes, including works by Andy Warhol, Vito Acconci, Michael Snow, Keith Sonnier and Hermine Freed.

Instructor in Video Art at the School of Visual Arts in New York City.

Introduction by Yona Fischer, Monday May 16 at 8 p.m.
Free entrance. (In coop. with the U.S. Cultural Center)

ZOA HOUSE

ZOA House English Dinner Club
Wednesday, May 18, 1977 at 8 p.m.
Mr. Aris Hashavia, member of IJSS London,
Military Historian and Analyst
will speak on
JERUSALEM
Commemorating Jerusalem Day
Advance reservations IL45.- per person
at ZOA HOUSE, 1 Rehov Daniel Frisch, Tel Aviv.

A COUNTRY DOCTOR'S NOTEBOOK by Mikhail Bulgakov (Penguin, IL17.90). Nine highly appealing stories based on the author's hair-raising experiences as young doctor drafted in 1916 directly from Kiev Medical School to run a 40-bed government hospital and polyclinic in remote Russian province. How he copes, inwardly quaking, during emergencies and his first shocking contact with peasant mentality are wonderfully told. "Morphine," the story of colleague who unwillingly became a drug addict, is outstanding. Excellent translation from Russian.

A FAR-OFF PLACE by Laurens van der Post (Penguin, IL24.60). Remarkable adventure story of modern Africa about four hunted youths eluding terrorists. Background of the chase is the majestic, untouched topography of the bush. Sequel to *A Story Like The Wind*, but stands alone as magnificently written tale of man confronting nature.

BOY by Christine de Rivoyre (Penguin, IL19.26). Relives summer with wealthy French family at resort on Gulf of Gascony bordering Spain where Civil War rages. The 28-year-old Boy of the title, a bachelor adored by 14-year-old niece, joins family clan, his verve and sophistication (he runs a racy sports car) livening yet strangely disturbing the starchy gothard. All mood and vivid colours, with a tragic end which is, perhaps, symbolic of the approaching war which ended this elegant, peaceful way of life forever. Translated from French.

MISTER GOD THIS IS ANNA by Fynn (Ballantine, IL26.20). True story of a four-year-old waif found on London docks by 19-year-old worker who brings her home to his family where she stays for three years, enchanting all with precocity and unique faith in God based on kind of Talmudic reasoning plus Hassidic joy of life. Continually inventing games that divide outer illusion from inner

New Paperbacks



Mae West, a Huling legend at 85, has turned novelist.

reality. Sentimental, sometimes intriguing. Illustrated.

PLEASURE MAN by Mae West (Corgi, IL17.90). Mae West explains that *Pleasure Man*, originally staged in 1928 as escapades of a lascivious matinee idol, was twice closed down for police for being too risqué for New York audiences. She wisely rewrote it as a novel, realising that nowadays the play would close immediately without the help of the police, it's a *passé*. Mae West at peeled-grape beat won't disappoint old fans.

EMILY by Jilly Cooper (Corgi,

Here is a selection of some of the current best-selling pocket books, all available in local bookshops. Prices include V.A.T.

Jennie Tarabulus

IL12.90). Fast-moving frothy romance of London-bred girl who impulsively marries a handsome, dour Scottish painter, finds living in his remote ancestral castle complicated by in-laws and outlawed love. Author Jilly Cooper, popular *Sunday Times* columnist, peppers her first novel with witty puns and slick repartee.

DON'T SAY YES WHEN YOU WANT TO SAY NO by Herbert Feenstraheim and Jean Baer (Futura IL18.80). How to ask for what you want and get it is revealed by psychologist and his journalist wife who declares she changed from "obsessive dithering to effective action" after taking husband's course. Easy-to-follow instructions even explain how to slim and how to tell your mother-in-law off elegantly. Includes bibliography and appendix with relaxation exercises.

WE ALWAYS WORE SAILOR SUITS by Susanna Agnelli (Bantam, IL28.90). Italian Fiat heiress saucily romps through reminiscences of childhood spent in aristocratic circles of pre-World War II Turin and Rome. Her youthful adventures during Mussolini's regime and the Allied occupation are vividly described. Short, entertaining.

THE SAFETY MATCHES by Robert Sabatier (Popular Library, IL22.40). Nostalgic memoir of a Montmartre boyhood of the thirties. Vivid evocation of street smells, tastes, colours, and memories of basking in the white summer glow of shops and sidewalks. Swarms with characters young and old, individualists at ease in Montmartre's unique conformism. Innocent, earthy, poignant. Translated from French.

FATU-HIVA by Thor Heyerdahl (Penguin, IL24.60). Heyerdahl recalls his first scientific voyage to South Seas in 1935 with his bride, both new graduates of Oslo University eager to shed modern artificialities for hippy-like life in a natural paradise. Their year of Polynesian living on isolated Fatu-Hiva, in the Marquesas, is not only the spirited story of a pair of youthful idealists finally realising that they can't escape their 20th century origins, but is also a fascinating account of discoveries which led to the Kon-Tiki expedition later. Excellent reading. Illustrated.

Wood's theorizing about Americana also makes for entertaining reading. Highly recommended.

DURGAT is another cup of tea altogether, he being a rather dry and intellectual British writer on the "philosophy" and "aesthetics" of cinematography. His stuff reads like a post-graduate research thesis for the department of film at the Slade School of Fine Art, which indeed a lot of this book is, including revised reprints of some of his articles for *Film and Filming*. It must be remembered that most of these pieces were originally written in the early '60s, when British film criticism was still sharply divided between the film-as-art and pop-culture schools. There can be no doubt which side Durgat is on.

It has always been impossible for me to understand what Durgat is trying to say, in any of his dozen or so books. Here's a sentence from this one, not atypical: "Thus Ophuls, Hitchcock and Bunuel were all mashed together as crypto-neo-Platonist-Catholics-despite-themselves." (Page 87, if you don't believe it.)

Durgat is abstract in the worst sense of the term, and reading him can be a tiresome task — the sort of thing they force you to wade through in film school. One phrase of his haunts me still: "Schematically rather than accurately..." □

Age of prosperity

SEVEN VICTORIAN ARCHITECTS. Edited by Jane Fawcett. Introduction by Nikolaus Pevsner. London, Thames and Hudson. 160 pp. £7.50.

Felix Darnell



Waterhouse's Manchester Town Hall

THIS INSTRUCTIVE and amusing book comprises a wealth of factual information and copious illustrations. It is a collection of seven monographs — on William Burn, Philip and Philip Charles Hardwick, Sydney Smirke, John Loughborough, George Fredrick Bodley, Alfred Waterhouse and Edwin Lutyens.

This series of essays on architects whose lives spanned the years 1752-1899 evokes an age in which clear values, high principles, fierce moral rectitude, crucial prejudice and social discrimination existed hand in hand. The sheer sweep and variety of the types of buildings, the massive volume of work, impresses us, as does the complete absence of bureaucratic procedure. Commissions were given for dual palaces, for thousands of parish churches, for town houses and town halls, for clubs and law courts.

In spite of the distance in time and the vast distance in thought and way of life, the Victorian architect auffered the same professional hazards as we do today. He was equally troubled by the proverbial patron impossible to please, the capricious client with contradictory requirements, the plaintive builder pleading loss of money on the contract. The competition system was already being decised as a farce, a flimsy blind to screen some intended favouritism.

But where today would one architect write about another that he is "a first-class second-rate architect," or that his "utter want of genius is only equalled by his copious supply of impudence," or define a colleague as "the only man who can and does make a silk purse out of a sow's ear?" As they lived so they died, and were buried in cemeteries which they had fittingly designed and built. Less than £22 bought you a first-class railway funeral, starting at a Neo-Norman carriage platform, with a steam lift for the coffin, and mourners' waiting rooms, divided into three classes, and finishing at the Gothic cemetery station. □

Twilight studies



JDL leader Rabbi Kahane.

JEWISH IDENTITY AND THE JDL by Janet L. Dolgin. Princeton, New Jersey, Princeton University Press 199 pp. \$12.50.

Lloyd P. Gartner

class Jewish youngsters away from the New Left.

Hardly had this message been received and swiftly acted upon, than the JDL lost interest in the physical defence of Jews in American cities, and took up the cause of Russian Jewry. The

WHEN THE Jewish Defence League was formed in 1968 it absorbed and extended the activities of the Maccabee Patrol, a Brooklyn organization which was performing para-police functions in the ethnic frontier district of Crown Heights.

While its politics placed the JDL far from the New Left and Black militants, its aggressiveness and headline-catching skill put it on these opponents' wavelength. The JDL was bound to attract wide attention because, harping on what it considered the lessons of the Holocaust, it emphasized physical defence and aggressiveness, and contemptuously flouted the entrenched policies of the American-Jewish community.

When the League was founded, the Jewish Establishment was astonished and angry, and the great popularity the League acquired in racially troubled Jewish neighbourhoods upset it still further. Soon, however, the Jewish Establishment got the message: lower-middle-class Jews living on the ethnic frontier left abandoned by proper, leading Jewish organizations, which were preoccupied with goals like civil rights, the faltering Great Society programme (opposition to the Vietnam war) and enticing upper-

reasons for the shift are obscure. The present book suggests the dialectic of ideology, but I have heard of the wide-ranging ambitions of one of the JDL's financial angels.

At any rate, the JDL made headlines, captured television time, and irritated the police. Its young members were persuaded that they alone had made the world take notice of Russian Jewry. However, the League got into trouble with the law on account of the involvement of some of its members with firearms, and also lost favour within those sections of the Jewish community which once admired it.

Then Rabbi Meir Kahane, the ubiquitous leader, orator and ideologist of the League, declared himself in favour of ally, but the members did not follow him. Kahane's ally actually meant that he tried to operate simultaneously in Israel and the U.S., but his attempts to place the JDL on the Israeli political scene have so far failed.

IS IT A SIGN of a movement's twilight that the scholars study it? To be sure, Dr. Janet Dolgin, a young anthropologist, did her field-work with JDL branch during the League's heyday. Her book examines how the League

recast the sense of Jewish identity of its members. This required a rewriting of Jewish history, the touchstone being the alleged passive acceptance of their fate by the victims of the Holocaust.

Jewish history as rewritten denied the glory of suffering and martyrdom, and emphasized physical bravery and heroism. All in all, the new identity bore a good resemblance to Jabotinsky's ideal. Had Dr. Dolgin taken notice of League members as individuals, she might have asked how they, who were mostly Orthodox, harmonized such JDL teachings with the very different Orthodox *piducia*. One small example: *chayil*, the JDL term for its strong-arm squad members, is far more derogatory than the author seems to think; it connotes a human beast.

Dr. Dolgin takes the JDL whole. She does not inquire into its members' psychological qualifications, educational background, career aspirations, or social class. There is thus no interaction between the ideology and its bearers. Her discussion is often astute, but her writing is regrettably dense and complex, frequently beyond understanding. I hope her scholarly talents will be displayed in more becoming style in her future writing. □

The poet's private vision

OR HAGANUZ (Or Haganuz, New Poems) by Shm Shalom, Tel Aviv. Eked in cooperation with the Haifa Writers' Association and the Tel Aviv Foundation for Art and Culture. 128 pp. No price stated.

SHIREI YERUSHALAYIM, SHIREI AVAVA (Jerusalem Poems, Love Songs) by Ruth Piner Mintz. Jerusalem, Maasada. 207 pp. \$7.98.

THESE NEW POEMS of the established Hebrew poet, Shm Shalom, are descriptive and exclamatory, and many of them have a late 19th century air about them, which is part of their narrative charm and pleasure. They are well presented on the page and printed clearly.

Like many of Shalom's other poems, these too echo the language of the prayer book and of traditional Judaea. One group in particular, written during and just after the Yom Kippur War, faces the pain of the struggle and, by probing its meanings, transforms the weariness, anguish, and strife into national reaffirmation.

The speaking voice — the poet's "I" — of these verses engages in a personal conversation with the Almighty. Shalom transfers the traditional communal dialogue between God and the Jews into a private meditation: the poem describes inner states, and God is talked back to.

The poet charts the ongoing revelation of the hidden light. He gives us not only a map of his inner being but a register of the spectrum of meanings of a people's history. And that is the achievement of these poems. □

IS IT THE Hebrew translation of the English (by Shimon Halkin, Amir Gilboa, and Shm Shalom among others) or is it empty the Jewish situation that gives these poems their biblical edge? No system is worked out in these verses, no political theory informs them. Each poem is a registered moment turned and turned again till its meaning has been captured. It is an old English literary trick, and these poems, therefore, bear the mark of Wordsworth and T.S. Eliot. Yet they also have an undeniable biblical resonance.

How? In what? Perhaps in the willingness to register grim facts without flinching. In the openness to individual experience which is personal but has greater than individual significance, in the effort to see the cosmos in the microcosm.

English text and Hebrew translation play against each other in this volume to the mutual enrichment of both, till it is hard to tell which is the original. The English of this book has the power of praise of the Hebrew of the Psalms: despite the evil observed, God's creation elicits its due praise. The best poem here, and among the most recent, is "The Pond" (Hebrew version by Lea Tanzman, "Agam"), which was written after seeing an exhibition of Yakov Agam's paintings. It registers excitement in the organic breath of praise that is creation. □ Murray Baumgarten

At the movies

EISENSTEIN: A Documentary Portrait by Norman Swallow. London, George Allen & Unwin Ltd. 166pp. £2.95.

AMERICA IN THE MOVIES by Michael Wood. New York, Dell. 206 pp. \$3.45.

DURGAT ON FILM by Raymond Durgat. London, Faber and Faber. 288pp. £2.25.

Simson Carlebach

THESE THREE paperbacks on the cinema are very different one from the other. The Eisenstein book is written (put together, rather) by an award-winning television producer and has its origin in a documentary film on Eisenstein made for the BBC "Omnibus" series in 1970. The author, now an executive at Granada Television, spent two years, mainly in the Soviet Union, making the film. During that time he interviewed many of Eisenstein's close friends and co-workers. Their recorded recollections form the core of this book.

This is very much a two-dimensional portrait, transmitting events in Eisenstein's life through the eyes of friends who

are concerned not with understanding but with venerating Eisenstein, one of the fathers of cinematography. The book provides no new information on its subject, is of little critical value on his work, and should not serve as a biography, since better ones have already been published.

The book contains a few fine drawings of Eisenstein's which alone go far toward confirming Eisenstein's own oft-repeated assertion about his genius, or at least display what that assertion is about. A comprehensive collection of his drawings would be a welcome addition to the literature, and of more benefit to the public than this book, which, however, will almost certainly be gobbled up by Eisenstein addicts.

THE COVER of America in the Movies shows the picture of a dashing Tyrone Power got up in Spanish frills, elegant sword of Zorro in hand. A caption (which serves also as the book's subtitle) has him saying, as indeed he did in that marvellous movie, "Santa Maria! It had slipped my mind." The entire book is written in this light vein, though underneath it is a serious sociological study of typically American myths and fantasies created by Hollywood from the beginning of the Forties



Cover of 'America in the Movies'

to the early Sixties.

Michael Wood, professor of literature and frequent contributor to *New York Review of Books* and *New Society*, gets his points across neatly and with witty perception. He describes scenes refreshingly, referring to the actors rather than the characters they portray: "Vivian Leigh is nursing the wounded of the Civil War, then gives up and goes home, because she can't stand it anymore." This accurately represents how we, the audience, see the old Hollywood movies, and how they affect us.

Most of the book is taken up with high-spirited descriptions of what actually happened in the movies themselves, and though somewhat contradictory at times,

Jewish classics

Geoffrey Wigoder

THE CHALLENGE of bringing the Jewish heritage to the modern reader continues to exercise thinkers and educators. Various approaches have been tried — anthologies, translations, digests, commentaries. For the Hebrew reader, one of the most successful accomplishments has been the Dorot series published by Mosad HaKibbutz, which in recent years has been bringing out a first-rate selection of Jewish classics in low-priced paperback editions. Each volume has a lucid introduction presenting the author and his work, and the annotations clarify the texts. The issue of a further five volumes brings the total in the series so far to 50 — and Mosad HaKibbutz has justifiably been celebrating this achievement.

The new publications include two double volumes so that in fact three authors are reprinted — two of them from the 19th century, the period best represented in the Dorot books.

SAMUEL David Luzzatto (Shadal) was a versatile scholar and a central figure in Italian

Jewry. The two volumes of his *Selected Writings*, edited by Menachem Emanuel Aron, are devoted to his philosophy and research and to his poetry and Bible commentary, respectively. Luzzatto's many-sidedness impresses awe. He was accepted not only in Jewish sources but in European civilization, which he saw as an instrument to apply to Jewish culture. He was not a detached scholar but a deeply involved individual who opposed all assimilatory phenomena and believed that these should be countered by expressing the principles of Judaism in a modern form.

Luzzatto was condemned as a reactionary for his belief in the Mosaic origin of the Pentateuch, and the unity of the Book of Isaiah, as well as for his other traditional positions. But the traditionalist for their part condemned him for his willingness to entertain textual emendations

and for some of his other conclusions, such as his denial of the Solomonic authorship of Ecclesiastes. He cannot in fact be fitted comfortably into any slot. He was suspicious of Kabbalah and of medieval Jewish philosophy, having much in common with Judah Halevi (whose poetry he collected and edited).

His achievements are impressive. He wrote in Hebrew and Italian, and translated the Bible into Italian. He was one of the fathers of the modern Jewish Bible school and one of the first to use the writings of non-Jewish commentators. He pioneered the study of Hebrew and Aramaic grammar and is regarded as a key figure in the development of modern Hebrew. The extent of his bibliographical research is remarkable; much of it was pursued in the library of manuscripts he himself acquired.

ABRAHAM BAER GOTTLÖBER, whose *Memoirs and Travels*, edited by Reuven Goldberg, also covers two volumes, is a much lesser figure and is generally recalled as a poet of the Haskalah Period. His memoirs are of interest not so much as literature as for the light they throw on his period and contemporaries.

The story of his youth, for example, is tragic and unfortunately not atypical. Starting as a Hasidic child, he was married at the age of 13 and within a few years became attracted to the Enlightenment. This so horrified the Hasidic elders of his community that they forced him to divorce his wife, with whom he was deeply in love. He was 19 at the time. Shortly afterwards, his child died "pinning for his father." The incident not surprisingly turned him into a fanatical anti-Hasid, a viewpoint that informs his later writings.

He journeyed extensively, maintaining his deep faith in Haskalah until his old age, when the pogroms of the 1880s undermined that hope and turned his loyalties to the incipient Zionist movement.

The final volume — *Short Works by Philo* — takes us back to the first great Jewish philosopher, the 1st-century Philo of Alexandria. David Rokeah has translated from the Greek three of his short works — "On Providence," "On the Decalogue," and "Hypothetica." Only a few of his writings have been translated into Hebrew, so these make welcome additions, cogently illustrating his thought and approach. □

Maghrebi Jews

STUDIES IN THE HISTORY OF THE JEWS OF MOROCCO by David Corcos. Jerusalem, Rubin Mass. 376 pp. No price stated.

ASIAN AND AFRICAN JEWS IN THE MIDDLE EAST 1860-1971 Annotated Bibliography edited by Hayyim J. Cohen and Zvi Yehuda. Jerusalem, Hebrew University and Ben-Zvi Institute. 453 + XXVII pp. IL200.

LES JUIFS D'AFRIQUE DU NORD: BIBLIOGRAPHIE by Robert Abul. Jerusalem, Ben-Zvi Institute. 248 + XXXIV pp. IL80.

THE LATE David Corcos (1917-1975) was not a professional historian. A member of a prominent and ancient Moroccan Jewish family, he acquired a passion for historical research late in life, with the aim of correcting the general view of Morocco's Jews as a community constantly persecuted by Moslem-Arab rulers.

As Professor Ashtor says in his introduction to this collection of seven papers on the history of the Jews of Morocco, Corcos' major aim was "to refute the generally accepted view of the centuries-long oppression of Moroccan Jewry, living in narrow ghettos." By the time of Corcos' death after

a short illness, he had published these seven papers, given here in the original French (3), English (1) and Hebrew (3). Though addressed to the layman, the papers, which deal with the conditions in which the Jews of Morocco lived since their expulsion from Spain, serve as a corrective to those of us who harbour our own prejudices about this ancient and noble Jewish community.

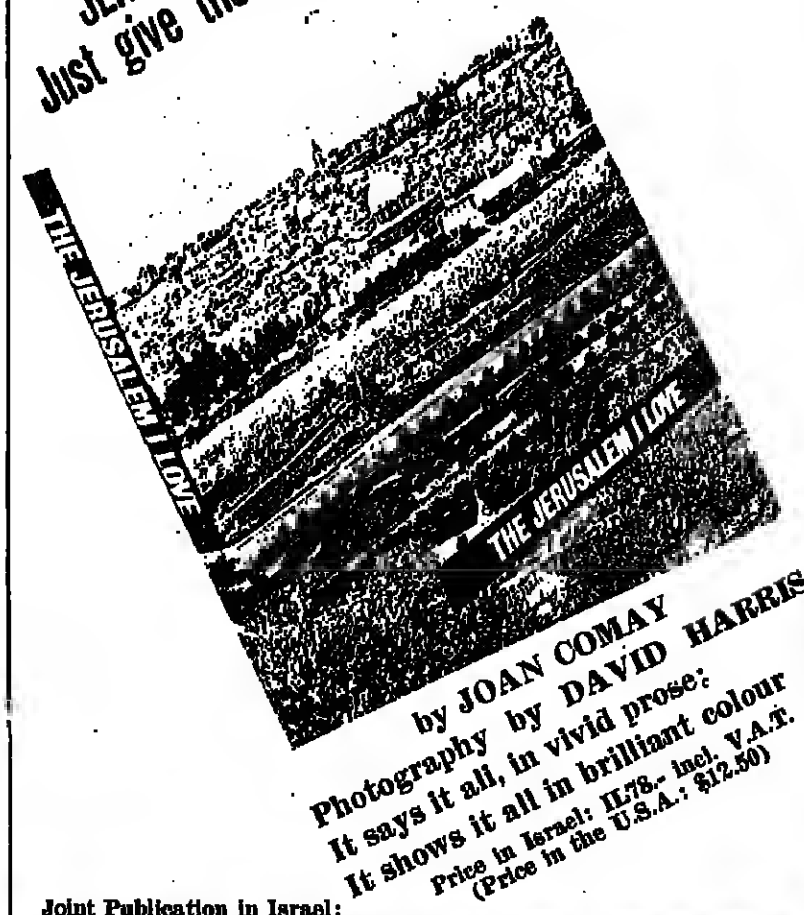
COHEN AND Yehuda's bibliography contains 9,200 entries, comprising books, pamphlets, periodicals and newspapers, in Hebrew, English and French. The editors explain that the year 1860 was chosen as the starting point because it marked a decade of change in the life of the Jewish communities in the Middle East.

The bibliography has two main divisions: the Jews of Asia and

Africa in Palestine and Israel, and the Jewish communities of the Moslem Middle East — Egypt, Syria, Lebanon, Iraq, Kurdistan, the Arabian Peninsula, Turkey and Iran. This excludes the Jews of the Far East and North Africa in their lands of origin. (The Ben-Zvi Institute is preparing a separate bibliography on the former.)

The other void left by this bibliography is amply filled by the work of Robert Attai, whose bibliography on the Jews of North Africa is as comprehensive as Cohen and Yehuda's — and has the added advantage of including works in Italian, Ladino, Judeo-Arabic and Yiddish, in addition to Hebrew, French and English. The division is according to country — Libya, Tunisia, Algeria and Morocco, and there is a general section on North African Jewry as a whole. □

The ideal gift
for
JERUSALEM DAY
Just give them the book



by JOAN COMAY
Photography by DAVID HARRIS
It says it all in vivid prose:
It shows it all in brilliant colour
Price in Israel: IL75.- Incl. V.A.T.
(Price in the U.S.A.: \$12.50)

Joint Publication in Israel:
Natoor - Printing and Publishing Enterprise Ltd. & Steimatzky

Steimatzky's Agency Ltd.
JERUSALEM - TEL-AVIV - HAIFA - LYDDA AIRPORT

THE HEBREW UNIVERSITY OF JERUSALEM
THE HARRY S. TRUMAN RESEARCH INSTITUTE
announce the first annual

Harry S. Truman Lecture
(in Hebrew)

to be given on Wednesday, May 18, 1977 at 5:15 p.m.
at the Truman Institute on Mount Scopus
Opening Remarks: PROF. EPHRAIM KATZIR,
President of the State of Israel
Lecture: DR. ELIAHU ELATH,
Israel's First Ambassador to the United States

"Harry S. Truman,
The Man and the Statesman"
Chairman: PROF. MOSHE MA'OZ,
Director of the Truman Institute
The public is cordially invited
Public Transportation: Buses no. 9, 28



ALITHA
Lighting - Decor
7 Rehov Coresh, Jerusalem
88 Rehov Dizengoff, Tel Aviv

Additional Displays at:
Shoham International, 124 Sderot Hanassi, Haifa
Beit Mars, 168 Rehov Herzl, Tel Aviv
Sair, 84 Rehov Dizengoff, Tel Aviv



ISRAELITISCHES WOCHENBLATT
REVUE JUIVE

Founded in 1901
CH-9005 Zurich/Schweizland, Florastrasse 14
Published in German and French. This independent Swiss
paper will keep you informed about what
is happening to Jews all over the world in the fields of
religion, politics and culture. Large advertising section
for business or personal notices.
Sample copies and cost of advertisements available.

The sci-fi game

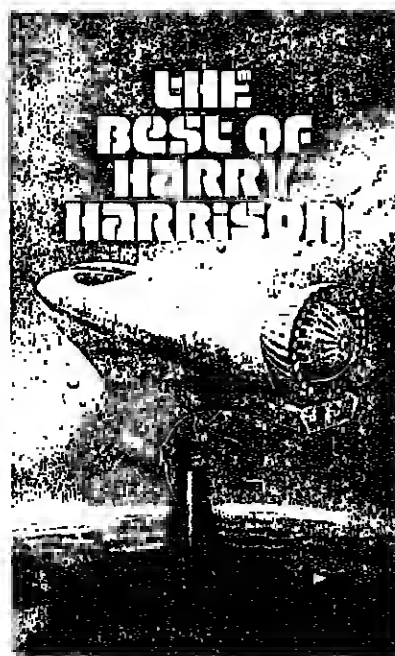
Daniel Gavron

SCIENCE FICTION may conveniently be divided into that which can be enjoyed by the general public and that which is for addicts only. The addicts need no advice from me, and would not take it if it were offered; but I would like to recommend popular science fiction to the Israeli citizen, harassed as he is by countless irritating problems. Sci-fi tends to put things in perspective.

Most of the volumes under review are collections of short stories by authors with very special talents.

The Best of John Wyndham, edited by Brian Wells (London, Sphere, IL16.70). The short story is not really Wyndham's forte, but there is some fun to be had for all that. "Pawley's Peepholes" is an amusing romp about our descendants who come back touring in our time, via time machines, and drive us all mad with their prying.

The Best of Murray Leinster, edited by Brian Davis (London, Corgi, IL16.30). This short story is Leinster's medium. Some excellent, inventive pieces here. The author has a knack for debating morality without preaching. However, he is not quite so far ahead of his time as his editor suggests. In "De Profundis," a sea monster rescues two humans in a submarine and reads their thoughts: "The second entity was in complete despair, and therefore desired only to be clasped in the other entity's two tentacles. This constituted complete helplessness, but it was what the second creature desired..." Leinster is praised for his "progressive" attitude towards



monsters; but I don't know what today's women's libbers will think about his insight into feminine psychology.

In the Problem Pit and Other Stories by Frederick Pohl (London, Corgi, IL16.70). Pohl is the sci-fi novelist who — in collaboration with C.M. Kornbluth — produced the classic satires, *The Space Merchants* and *Gladiator at Love*. I was pleased to find him in excellent form as a short-story writer. There are several frightening and imaginative pieces here. He also contributes a couple of interesting essays on what he calls "the sci-fi game." Encouraged by the fact that "the game" can be played by all types, right-wing, left-wing, religious, atheist, and so on, he writes: "In a real world that every day seems more partisan, more grimy, more sullen and more violent, this is a

source not only of pleasure, but of hope." Amen.
The Best of Fredrick Pohl, introduced by Lester del Rey (London, Sidgwick & Jackson, IL108.95). Really fine stories, most of them very short. I particularly liked "How to Count on Your Fingers," an essay on the binary system, so brilliant that even my feeble mind has begun dimly to grasp what it is all about. What emerges is that the Arabs set mathematics back by centuries when they gave the world numerals.

The Best of Harry Harrison, introduced by himself (London, Sidgwick & Jackson, IL108.95). New to me, but a formidable talent. In particular a master of the short-short. Alternately chilling and very funny. An avid reader of C. S. Forester in my boyhood, I relished the lampoon, "Captain Honario Harpley, RN." There is also a terrifying reworking of the crucifixion story, *Nebula Award Stories*, edited by Kate Wilhelm (London, Corgi, IL18.25). These stories (all award winners, God help us) are the only ones under review which fall into the category of "for addicts only." I could not stand them, being old-fashioned enough to require some literary discipline.

Ground Zero by Bob Shaw (London, Corgi, IL16.30). A short novel. Not really sci-fi at all, but a thriller about a man who has invented the ultimate doomsday machine. He is on the run and his marriage is breaking up. I had the feeling I was watching a second-rate television special. The denouement is obscure. I thought the hero had blown up the world, but apparently he hadn't.

The Crack in Space by Philip K. Dick (London, Methuen, IL17.90). Quite an ingenious novel about a Black, who is a U.S. presidential candidate, grappling with problems of over-population. A number of irrelevant macabre details intrude; but a fair read for a lazy Shabbat. □

Resurrection

MOTTELE by Gertrude Samuels.
New York, Harper & Row. 179 pp. \$8.95.

Lynn Sharon

"FOR EVERY dead German, a live Jew!" the shout went up as they swooped down under cover of darkness, attacking their prey with war-weary weapons, discarded grenades, rusty knives — the spoils of battle. They blew up bridges, cargo trains, troop carriers, vital railroad lines, hammering and hacking at the enemy, wreaking vengeance on the murderers of their children, parents, husbands and wives. They struck like lightning, and then vanished into the black, cavernous forests to await their next encounter. Their fame and valor spread to every *akhel* and ghetto, and the enemy was at first irritated, then irked, later stung, and finally beaten.

The Jewish partisans waged their struggle alone, against a world, indifferent, hostile and apathetic to their very existence. And in the end, instead of immortality, their deeds were consigned to cobweb-gathering archives and their heroism to obscurity.

In *Mottelle*, Gertrude Samuels makes a valiant attempt to resurrect their memories and

ravishing of Sarah, the dark-eyed, fiery partisan who paid this price for rescuing two children from the bondage of a Ukrainian brute.

THIS IS AN important story, which makes it all the more unfortunate that Gertrude Samuels tells us only a tiny corner of the tapestry. Misha, Mottele, Sarah, Jakob the Talmudic scholar, Lyanka the fighter, are silhouettes, symbols who never become people. They love, fight and die, but are never given the chance to come to life, to reach into their hearts and reveal themselves to us. There is a lack of breadth and intensity in the narrative. The spark is there but it never bursts into flame and in the end we feel emotionally and historically cheated.

Despite these shortcomings, it is impossible to read this book and not shed tears. Tears for all the Motteles who have no one left to weep for them. Tears for the partisans, whose moment in history was cynically denied to them by the Soviets, who eventually forced the Jewish partisan groups to merge with their gentile counterparts. And if there are tears left for those self-hating Jews who labelled the Nazi evil as banal, blaming the victims for being victimized, and denying the existence of a Jewish resistance.

Mottelle is a faint voice, an enfeebled response to the self-haters, these purveyors of banality. But after 35 years of silence, what is needed is a very deafening roar. □

Upstairs, downstairs

ROSE, MY LIFE IN SERVICE by Rosina Harrison. New York, Signet. 288 pp. \$1.95.

Aviva Even-Paz

ALL I CAN SAY after reading Rosina Harrison's story of her life as Lady Astor's personal maid, is that I wish she were my next-door neighbor. This paragon of good sense, modesty, skill and tact, who could also turn out a quick little couture number for her mistress whilst working an 18-hour day, was paid the princely sum of about 80 bob a week during most of her working life. Strangely, although perfectly aware of the injustice of this state of affairs, she never thought of leaving.

The truth is that being in service in a family like the Astores was apparently enough reward in itself. The staff in a stately home thought themselves very lucky indeed to have such a position. For Rose especially, there were numerous perks, such as foreign travel, good food and a well-furnished room. In an odd way, the life she describes reminds me of a kibbutz or a large old-established firm. To the outsider, the rewards hardly seem commensurate with the effort and sacrifice, but as Rose puts it: "The last thing I wish to do is to spoil the image of a lady who, over the years, became the expression of my own life."

LADY ASTOR, who must have been hell to work for, found her match in Rose, who had plenty of this, which was why she was kept. In an incident that sounds apocryphal, her ladyship once remarked: "The difference between us, Rose, is that I was born to command and have learned through experience how to deal with people." To which Rose replied: "The difference between us, my lady, is that you have money. Money is power and people respect money and power, so they respect you for having it."

Of course, Lady Astor's politics were deplorable. She was the leader of the notorious "Cliveden Set," the arch-appearance of Hitler. It seems she only became a Tory on inheriting the title, her husband had to give up his seat in Plymouth. But it was there that the Astores had their finest hour during the Blitz. According to Rose, both of them worked themselves to exhaustion organizing civil defense, re-housing the homeless, evacuating children and looking after the wounded.

The great irony is that by the time she died, Rose had become the person closest to Lady Astor. Though neither of them acknowledged this. One might find the idea of a paid servant hanging around day and night repellent; none the less, Rose's backward glance at her life in service is truly touching: "I was not dissatisfied as I looked back over my best and I had got a lot back from doing it. I'd travelled the world, met interesting people, made many friends and, most important of all, become a member of a wonderful family. . . I am still one of the tribe." Very feudal, but it ought to give the sociologists something to think about. □

THE TIMES MONDAY FEBRUARY 28 1977

General Sharon: Renewing the lease on the Promised Land?



Israel will be holding a general election in the middle of May, and one contender for the role of Prime Minister is Major-General Ariel Sharon, who at the end of last year founded an independent party, Shlomzion, and who arrives in England tomorrow on a brief visit. During a recent trip to Israel, Pridmore Glynn visited him on his farm on the borders of the Negev.

"Once in Israel Evelyn Waugh asked the heterogeneous immigrants who called this a Jewish and different, if not a new ideal and a new model state. 'What has happened it that Israel has become a normal country?' is how he expressed it. 'It is not a new ideal, it is a new reality. Our people are not a small number of people surrounded by hostile countries. More important even, Jews are people who need to be very highly motivated. They need clear, specific national goals to strive for. We have forgotten our goals, and we must rediscover them and see the way on.'"

Observers see it as anything from fascist to aggressive to just an undisciplined and forthright to either get the returns or, if he got there, to be able to carry enough votes with him. General Sharon thinks that the Knesset is too full of party hacks and that the system discourages the emergence of top-class brains and skills who should be the natural leaders of the country. He was born in 1928 in an agricultural pioneer settlement on the Plain of Sharon, from which he, in common with many other Israelis, has taken a classic Hebrew name in place of his family name, which is Steinman. His grandfather came from Russia and his mother still farms the original farm. He married now to the sister of his late wife, and he has two sons.

Seventeen men, Jews and Arabs, farm his land and eat communally, very well and simply in the summer being pillars which constitute the living quarters of the farm. A more lavish dwelling is under construction beyond the paddock, where the horses lodge and the rich irrigated soil gives way to the cloving sand of the Negev, and it is with his new political commitment is obvious in Mrs Sharon's guided tour. Of the sword battle into the ploughshare, and now into the mudstone, I have the impression that it is the ploughshare that prevails.

"I worry about the country," says her husband, and so, without benefit of constituency boundaries, he among the country in search of support. "One advantage," he smiles, "is that I can knock at any door, and go into any house." Such is his reputation for integrity and military valor. "There has only been one revolution for Israel," General Sharon says, "and that is the revolution of Zionism, which began one hundred years ago and if genes finished twenty years ago. It is the urgent failure of identity, of urgency, above all of national goals which must be reestablished if we are to survive. Remember, if the Arabs lose a war it's a matter of casualties, loss of property. If Israel loses a war it is the loss of a nation, extermination, and the Jews know enough about that already."

He would have changed in 25 years. Now, I don't believe that the Arabs think that they can beat us in a conventional war, but they will act with and

wait and wear us down by natural attrition and erosion at national feeling. That is why it is so important to remember that Israel can never be just a normal country. Jews are different. They need a purpose if they are going to work. They need goals. Our people are not a small number of people surrounded by hostile countries. More important even, Jews are people who need to be very highly motivated. They need clear, specific national goals to strive for. We have forgotten our goals, and we must rediscover them and see the way on."

What goals, I wondered, pushing from the left to the right. "First, physical goals, new settlements, new industries, new incentives: success, new spiritual and cultural goals. We are citizens, in medicine, and in music, why is not Israel the capital of the world in such things, rather than the greatest fact General Sharon demolished these tales as European political fantasy, and mentioned that in fact the only rulers to be nervous about immigration to the country were the British, when Palestine was their mandatory possession."

"How many politicians, active or potential, identify the problems of the Jewish element in the country as clearly?"

"It's nothing new," says General Sharon dismissively, "but what is perhaps new is that so many have so far done anything about it. That is why I have formed Shlomzion. I really do believe that the division is in no way fatalistic."

"There are no poor, or happy people in this country," he says, "but there is a group which sees itself as having had less than an equal opportunity for material success. Now this group is not, as is often suggested, an inferior, or primitive, group of immigrants who have not been assimilated into the mainstream of Israeli advancement. On the contrary, these are people who can live, in the future, on their own. With the last intentions they were most unfortunately resettled in remote areas, far from the sort of centres where you find good teachers and doctors and nurses, and you these must be the very people who need the greater attention. There is a divide current in Israel now, I agree, but it is not purely materialistic. It is idealistic, too. There is a proportion which simply feels that it has not had equal opportunities in life."

Given power, what would General Sharon do? "I have two specific plans. The first involves education, the bringing of better services and teachers to these isolated communities who most need them. Of course, you cannot resettle people — I am totally against moving anyone who does not want to be moved. But you can do this with incentives, physical, in terms of new industry and housing and financial rewards for moving to, say from a place, and in spiritual terms by regenerating the sense of importance of being a Jew. There must be also a reinforcement of the idealism of Israel. If we could have managed to build a model state, we set out to be, and we should be, then we would not have reached a cliff, where immigration has almost stopped."

General Sharon estimates that world Jewry could provide 100,000 immigrants a year for Israel, which, with a population of 3,500,000, would be a very high rate of immigration, and would welcome any sort of immigrant?

asked, remembering that when I was last there there was a great story in the western press that certain countries might try to undermine the economy of Israel by allowing or more frankly depleting, on her, a great number of national who would be a charge on the community rather than a contributing factor in new industries. With the greatest fact General Sharon demolished these tales as European political fantasy, and mentioned that in fact the only rulers to be nervous about immigration to the country were the British, when Palestine was their mandatory possession."

"How many politicians, active or potential, identify the problems of the Jewish element in the country as clearly?"

"It's nothing new," says General Sharon dismissively, "but what is perhaps new is that so many have so far done anything about it. That is why I have formed Shlomzion. I really do believe that the division is in no way fatalistic."

"There are no poor, or happy people in this country," he says, "but there is a group which sees itself as having had less than an equal opportunity for material success. Now this group is not, as is often suggested, an inferior, or primitive, group of immigrants who have not been assimilated into the mainstream of Israeli advancement. On the contrary, these are people who can live, in the future, on their own. With the last intentions they were most unfortunately resettled in remote areas, far from the sort of centres where you find good teachers and doctors and nurses, and you these must be the very people who need the greater attention. There is a divide current in Israel now, I agree, but it is not purely materialistic. It is idealistic, too. There is a proportion which simply feels that it has not had equal opportunities in life."

Given power, what would General Sharon do? "I have two specific plans. The first involves education, the bringing of better services and teachers to these isolated communities who most need them. Of course, you cannot resettle people — I am totally against moving anyone who does not want to be moved. But you can do this with incentives, physical, in terms of new industry and housing and financial rewards for moving to, say from a place, and in spiritual terms by regenerating the sense of importance of being a Jew. There must be also a reinforcement of the idealism of Israel. If we could have managed to build a model state, we set out to be, and we should be, then we would not have reached a cliff, where immigration has almost stopped."

General Sharon estimates that world Jewry could provide 100,000 immigrants a year for Israel, which, with a population of 3,500,000, would be a very high rate of immigration, and would welcome any sort of immigrant?

Vote SHLOMZION

Odds and ends



Matching non-iron sheets, pillowcases and quilt in the new 'Hawai' range from Arigo Ya'ad.

"FOR WANT of a nail...the kingdom was lost" goes the old English nursery rhyme. That's about how I felt when a screw got lost from one of my kitchen cupboards. I removed another to find a mate — and discovered that no such screw could be had in ordinary hardware shops in north or central Tel Aviv.

"It's a very delicate screw...a foreign type," I was told. Let me note that my kitchen cupboards are nothing special; they were put in by the local contractor who built this house six years ago. The cabinet hinges bear an Italian-sounding name. Nobody considered the inconvenience to the consumer if one of those elegant Italian screws should get lost.

After several inquiries, I was directed to a shop near the Central Bus Station which specializes in screws and bolts. I found not just one, but at least two such shops, down Tachlenow Street, which runs alongside the big Amapa (Ancor) showroom on Petah Tikva Road. Any bus to the Central Station gets you fairly near.

At 6 Tachlenow, corner of Hagdud Ha'Ivri, you'll find a shop named *Rak B'ragim* ("Scrubs Only"). The place reminded me of an old-fashioned pharmacy, with its rows and rows of glass jars, only they contain screws and bolts of all shapes and sizes. Trouble was, when the salesman failed to find mine easily, he simply gave up and said, "There aren't any."

Luckily for me, diagonally across the street, at 9 Hagdud Ha'Ivri, there is "King Boreg." This shop proved more polite, and more useful. It not only located a mate to my kitchen-cabinet screw, but also found me a bolt to fill an imported roller skate. King Boreg is a family business, and it's open from 8 a.m. to 4 p.m. on weekdays, and until 2 p.m. on Fridays.

It's nice to know where to find all sorts of unusual screws and bolts — but it still puzzles me why contractors cannot make do with ordinary, easily replaceable ones.

While in the Central Bus Station vicinity, I stopped in at Mer-

MARKETING WITH MARTHA

cas Ha'avaz, 21 Hasharon St., the best place in town to buy fresh goose and smoked goose breast (the latter an excellent *kasher* substitute for bacon).

Walking back along Hasharon, I noticed a health-food shop, Zanbar, at No. 8. With my goose tucked surreptitiously underneath my arm, I went in. For some reason, health food shops often look messy; this one, which is under the auspices of the Israeli Vegetarian Movement, is no exception.

In addition to the usual cereals and legumes for health-food addicts, Zanbar devotes an entire section to organically-grown fruits and vegetables. ("No chemical fertilizers or poisonous pesticides," the sign reads.) There is supposed to be a "fresh supply" every Monday and Thursday. By Friday noon, the remnants looked very droopy and unappetizing.

The shop also offers some dairy products and eggs, and when I asked what was special about the latter, I was told they are "natural eggs" — without a chicken coop. In other words, if the hens run free, their diet is different and their eggs are supposedly better than those we ordinarily buy. The so-called "natural" eggs are small and very dear — IL1.20 a piece. They are about the size of No. 4 price-controlled eggs sold through the Egg and Poultry Marketing Board, which cost 52 agorot each. The largest price-controlled eggs sell for 69 agorot including VAT.

I bought a few eggs from Zanbar. I found the taste indistinguishable from that of ordinary eggs, though the yolks were a brighter yellow. This is determined by what the hens eat, and no doubt some health-food experts will say these are better for you.

The Egg Board tells me that it is illegal for anyone to sell eggs

without its stamp on them, and at prices other than the official ones. These little white eggs are, therefore, considered "black market" eggs, but my attitude is that if there is a clientele willing to pay these higher prices, why not? Growers of these foolproof chickens, if indeed that's what they are, should not of course benefit from the subsidies given to those who sell at the controlled prices, but otherwise, what harm is being done? The situation might be compared to that of bread — the standard types of loaves are subsidized and price-controlled, but there are also all sorts of specialty breads and rolls which sell at higher prices.

DO YOU SLEEP any better on patterned sheets? This is doubtful, but there is no doubt that the patterned sheet phenomenon has reached Israel. A lightning poll among my office colleagues proved that I am in the minority with my old-fashioned white and solid-pastel cotton sheets. Most of my co-workers slumber on bright floral prints, or even black-and-brown stripes.

Nor do you need to send abroad, or seek out imports here, to get non-iron bed-linen in attractive prints. At a press conference not long ago, I was introduced to the new "Hawai" brand of bedding sets — sheets, pillowcases and even quilts — being produced by Arigo Ya'ad of Petah Tikva. A set for a double bed runs to about IL500 to IL600, but this includes only one big quilt, and many couples prefer separate quilts.

One need not be limited to this brand. Hamashbir Latsarochan department stores carry a dizzying selection of locally-made patterned bedding — under the labels Kitan, Galina, Nili, Hamashbir itself. Ais also makes patterned sheets. The Americans are more daring and sophisticated in their patterns and colours for the bedroom than we are; we are still at the stage of floral prints and geometric designs.

It is cheaper, of course, to buy plain white or pastel cotton — and some people still prefer the feel of

cotton sheets, rather than the drip-dry fabrics. If you are worried about ironing sheets, bear in mind that many respectable housekeepers (myself included) decided long ago that cotton sheets dried on the line are perfectly acceptable without any ironing. Occasionally, I iron a few pillowcases for guests.

Frankly, I have never understood why more attention isn't paid here to attractive bedspreads — which cover up the sheets and blankets entirely during the daytime. Then, it seems to me, it would make little difference what the sheets and pillowcases looked like, so long as they were clean and comfortable.

IT IS NOT only our taste in bed-linen but also in curtains and draperies that is getting more daring — or so the press was told at another recent press conference on home decorating. This one was mounted by the Fibrotex curtain fabric firm in Petah Tikva which, founded by immigrants from Uruguay, has just celebrated its 10th anniversary. Fibrotex claims to be the only firm in Israel which can make a three-metre-wide curtain fabric without a seam, thus allowing for unusual visual effects. It also claims unique-to-Israeli techniques in weaving and printing curtain fabrics.

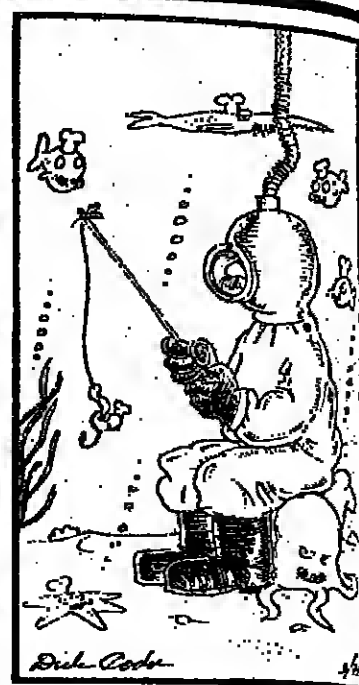
ONE OF THE most difficult tasks for do-it-yourselfers is wallpapering. Those who dare should be aware of a new product, albeit imported, on the market — I.C.I.'s "Novamura," which is a "wallpaper without paper," and reportedly much easier for amateurs to hang. Novamura is made of foamed polyethylene, and a roll of it weighs only about one-third of a standard wallpaper roll. There is no need for a special work-table, as the paste is applied to the wall only, and the Novamura is stuck straight on, outting as you go. It can even be applied to a white-washed wall. It can be stripped easily when you want to redecorate. Because the material is porous, unlike paper-backed wallpaper or vinyl, it is especially recommended for kitchen and bathroom use.

I was surprised to learn that Novamura is no more expensive than the conventional papers and vinyls. I.C.I. agencies here sell it for IL140 including VAT for a 10-metre-long roll, just about the same as I.C.I.'s Vymura wallpaper. In Tel Aviv, the main agency for both is Portuguese, at 128 Ben Yehuda St., near Ben-Gurion Boulevard. The choice of patterns in Novamura is more limited than in Vymura; there is only one pattern book.

My opposite number at Ha'aretz, Erika Oyserman, has published a consumer's shopping guide called "Hawai al Kol Lira" ("A Shame to Waste a Pound"). This is a very ambitious book, which covers a wide range of subjects from how to buy a refrigerator to how to make your own corned beef. It is difficult for me to judge it objectively, since I tend to think in terms of how I might have done it. For instance, I think Erika devotes too much space to quoting consumer reports and practices abroad, at the expense of covering her subjects thoroughly from the standpoint of Israeli market realities.

Still, it should be of interest to Hebrew readers, if only because it is the first of its kind in Israel. It was published by Keter at IL49 plus VAT, with cartoons by Friedel (Stern). □

Martha Meisel



The sole of elegance

CULINARY NOTES
Haim Shapiro

ELEGANCE is largely a matter of the mind. Sole, for instance, is considered more elegant than most other fish.

It is true that sole has a very delicate flavour, that its flesh is white and firm and that it is easy to prepare. But many other fish are just as tasty, to my mind. However, when we entertain guests, we are inclined to show sole, despite its high price, because it has a better reputation. And we are helped by the fact that fillets of sole now being sold in many fish shops.

To make our elegant fish a bit more elegant, we serve it with a wine sauce. There are those who prefer just a little butter and lemon juice, but to most of us, the sole served with a sauce appears more grand.

TO PREPARE your sole (or some more plebeian fish) with wine sauce, first sprinkle a little lemon juice over it and allow it to marinate. Dry the fish, dip it in flour and fry in a mixture of butter and oil until it is brown.

Ideally, the fish should be fried immediately before serving, but this may prove a little difficult. One advantage of the sauce is that it makes this rewarmed fish more palatable.

To keep the fish warm, leave it in an uncovered dish in a low oven. Meanwhile, prepare the sauce by melting two tablespoons of butter in a saucepan and adding two tablespoons of flour. Mix the two and slowly add a cup of milk, stirring constantly.

When the milk is well amalgamated, the mixture should have the consistency of mashed potatoes. Then stir in a cup of dry wine. As you will probably be drinking white wine with the meal, you can open the bottle in advance and use a little in the sauce.

Stir constantly, adding salt and pepper to taste and half a teaspoon of tomato paste. The sauce should be just a hint of tomato in taste and colour.

Pour the sauce over the fish immediately before serving. If you leave the two together too long, they will become rather soggy. Serve with a baked potato and a hearty salad. □

The Weekend Dry Bones

IT'S HAPPENING AGAIN... I SHOULDN'T BE SHOCKED BUT I AM... GUESS I'LL NEVER GET USED TO THE PAIN OF...



LOVE... AMERICAN STYLE

HE WAS A NICE RELIGIOUS BOY... FROM A SMALL TOWN... AND HE REALLY SEEMED TO LIKE ME. HE WAS BRAVE AND HE WAS MORAL, AND HE DIDN'T HANG OUT WITH THAT CREEP HENRY.



HENRY WAS JERRY'S FRIEND... YOU REMEMBER JERRY. HE LIKED ME AT FIRST ALSO...



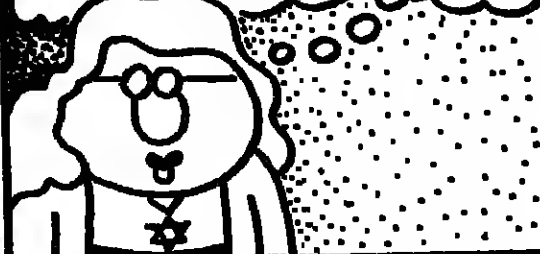
BUT THEN HE STARTED LISTENING TO THAT CREEP HENRY...



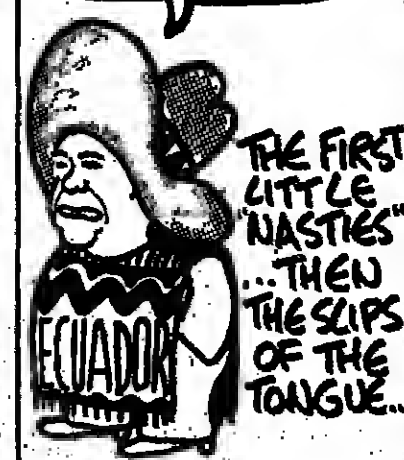
JUST LIKE RITCHIE DID... YOU REMEMBER RITCHIE... THE TAPE WORM?



SO WHEN JIMMY DUMPED THAT HENRY, IT KIND OF CLINCHED THINGS... FOR ME, AT LEAST.



SORRY, HE CLOSED YOUR ACCOUNT.



HOME/AND FOR THE PALESTINIANS



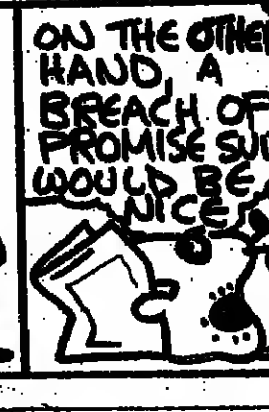
WHEN I SAID HOMELAND I... UH... DIDN'T ER... WHY DO YOU GET SO UPSET?



I TRIED SO HARD TO BELIEVE HIS WEAK EXCUSES... BUT NOW I SEE THAT HE'S DEVELOPING A BIT OF A ROVING EYE...



OH... HE'LL BE BACK, THREE YEARS FROM NOW... JUST LIKE ALL THE OTHERS... ONCE EVERY FOUR YEARS...



مكتبة من الأصل